

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 7th, 1921.

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London Spiritualist Alliance, Ltd.,
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MEETINGS IN MAY.

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Clairvoyant Descriptions by Mrs. Cannock.

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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL-RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,104.—VOL. XLI. [Registered as]

SATURDAY, MAY 7, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The two noblest things, which are sweetness and light.

—SWIFT.

Many years ago we spent a cold Sunday morning in a chilly London hall listening to an exceedingly cold but very learned speaker who dissected all the traditional arguments for a future life, and found them wanting. They were, he explained, the mere stuff of dreams—sentimentality, mere emotionalism and illusion, to be swept away in the interests of social sanity and the general well-being. He was a frigid person with a frigid manner, and we left the hall with a sensation that our very soul had been numbed. Some time afterwards, in a small, shabby meeting-place, we heard an old couple—man and wife—discussing to a handful of people on the message of Spiritualism. They were quite unlearned, but of devout piety and a generous warmth of heart and soul. They had devoted their lives to work amongst the poor in the East End, where they were well known. They were all aglow with sympathy and loving kindness, and their message went home. And it was not all a question of "mere emotionalism," for the old lady, who had psychic gifts, gave out a number of spirit messages which probed some of the strangers present to the core. There was no resisting the conclusion that she was actually in touch with unseen friends of the persons she addressed—friends who were intimately acquainted with their domestic lives, their secret hopes and fears.

Such experiences as those recorded above have often set us thinking over the religious values in Spiritualism. The chilly orator with his gospel of annihilation at death had no religious message at all. It was purely an intellectual doctrine—and a false one at that! That it was valueless we should not like to contend, feeling that in the economy of life a biting wind, even in the moral world, is not useless. It tends to correct excesses of heat. But it served to make clearer still that religion is *always* of the heart, having its seat in the emotions. Hence, side by side with the charity, self-devotion and all the multitude of beautiful expressions of the love-nature that run through the history of religions, we get those horrible

accompaniments of hatreds, torturings and burnings, and "religious" wars. Terrible enough these examples of the love-principle when inverted, but quite simple when their origin is understood. We have still our fiery zealots anxious to suppress the "heretic" by any means compatible with the spirit of the times—it usually means boycotting and abusing him. It is just the emotional nature turned awry.

* * * * *

The idea behind these rather deplorable manifestations of religious bigotry is usually the fear that the Truth will suffer at the heretic's hands if he is not "sandbagged" or otherwise suppressed. Poor Truth! It must be a frail and feeble thing to need so much protection from its would-be champions. We have read many tremendous diatribes against the Churches from sceptics, books cataloguing the burnings and slaughterings and other atrocities of religious leaders in the past. They made us shudder to read them, but unless one lost all sense of proportion, it was not difficult to see what was wrong. It was *not* Religion that was at fault. Religion itself had nothing to do with it. It was merely human nature acting under a great emotional impulse unchecked by Reason. If a religion is opposed to intelligence it by so much falls short of the idea of Religion. On the other hand, we have systems quite intellectually faultless put forward as "religions," but inasmuch as they have usually no spark of fire or inspiration, we cannot accept them as having any title to the name whatever. We would rather see those manifestations of the religious spirit which are full of errors and intellectual absurdities, but which have yet something of the life and fire, the devotion and zeal, that spring from the religious impulse. That, by the way, may serve as a sidelight on the attitude of LIGHT towards those of its contributors to whom Spiritualism is religious—or nothing.

* * * * *

A science journal lately published an article on the beneficial effects of anger as a stimulant to a stagnant emotional nature. Anger may be as the Roman philosopher said, "a short madness," but only when it is unjust and uncontrolled. Even then we have only to regret the form it takes, and not the passion in itself. It is the misdirection and not the energy that is wrong. Reverse the operation of envy and it becomes kindly emulation, of hatred and it becomes love no less warm and vigorous, of malice and it becomes active benevolence. It needs but the guiding and shaping of the Wisdom principle, itself perverted at times into the ugly shapes of craft and low cunning, and needing in their turn the inspirations of Love. But the world is growing all the time, and from the clash and tumult of things the two great principles are slowly emerging and coming into harmonious relationship. There is no lack of power—wars and strikes and the strife of creeds are evidence enough of that. There is no dearth of intelligence—the torrents of new philosophies and sciences tell the story. By and by they will unite their forces; order will emerge from the disorder which must always precede it. And in the fulness of time all humanity will have its "place in the sun."

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

THE TRUE BROTHERHOOD. WHERE THE CLASH OF CREEDS CEASES.

From Vol. III. of "The Life Beyond the Veil."

So we came to Sphere Two, and went about to find the place where they mostly gathered, for since my sojourn there changes had ensued, so that I had perforce to renew my knowledge of the ways and manners obtaining. For know you, friend, that in those spheres nearer earth there is more of change in minor things than in those spheres more remote and progressed. In Sphere Two the progress of earth-knowledge and inter-communion of peoples are still felt in their development from generation to generation, for the one sphere intervening but little modifies these, and earth-manners of thought and prejudices have still much influence in that sphere, which influence but gradually is neutralised as the spheres are traversed. Even in those well progressed there linger traces of these things, but not so intensified as to arrest development, nor to mar the Brotherhood of the children of God. They become, these differences of earth-life, varieties of type which add to the interest and charm of such as Sphere Seven and onward, and have no taint of division, nor belittling of other opinions and creeds. Those who have proceeded so far into the light have by that light learned to read the lessons written in the Book of the Acts of God, and there is but one Book for All who speak one tongue and are all one great family of the Father there. Not, as in earth-life, out of mere passive and constrained toleration, but with hearty co-operation in work and in friendship—one in love.

But now we speak of Sphere Two and our business therein.

There the people were gathered into groups, as it pleased their choice. Some sought to consort with those of their own race. Other groups were formed of those to whom Creed was of higher appeal than blood. And even political circles were not absent. And those from these groups singly would from time to time attend the assembly of other groups which were to their mind in part. A Moslem would pay a friendly visit to a group of international socialists, or an imperialist would attach himself to those who worshipped God according to the Christian faith. Much diversity was there in the grouping of the people, and much interchange in the composition of the groups. But for the most part they remained and continued in what faith they had ever been, and of what political party and of what blood.

But the coming of a mission from Sphere Ten was soon known throughout that region, for not so much bitterness remained to divide them as in the earth-life, and much goodwill was there. They were learning the lesson as we had learned it time ago, so, although at first they seemed a little bit slow to come together in general, yet we told them that this must be so, if they would hear us, for we could not speak to groups and parties, but only to an assembly of all as one.

So they came and stood in a part where small knolls and dips of turf-land stretched out from a hill, not very high, but higher than the other hills around. We stood upon the hillside half-way up, where we could be seen of them all, and behind us was a rock of great height and flat of surface.

Then when we had praised the One Father together, we sat about the ledge of rock, and one of our number, who was more in touch with them of this sphere, spoke to them. He was of Sphere Seven, but had been lifted up to the Tenth, in order to receive with us the commission and strength for the way.

Now he had great skill in the matter of word-grouping, and he lifted his voice and flung it forth over that wide-spread company, diverse in colouring of raiment as in opinion of what truth is. His voice was strong and sweet, and this is in substance what he told them:—

Down on the plane of the earth there dwelt one family, which had been divided into many sections, and, seeing the evils of such division, there were many who would confederate them once again. Even in this sphere was to be seen

that same stubbornness of pride which said: "My race and my creed are more to the Father's mind than those of others." It was for the reason that such must be done away before advance could be free and unimpeded that we had brought them altogether as one family to deliver the message we had from the One Father, through the only Christ.

At this there was some uneasiness among them, but no word was said amiss, for when they saw that our brightness was of lustre beyond their own, they gave us heed, knowing that once we thought as they thought now, and that only by the releasing of some of our opinions and the remodelling of others had we come to be brighter of form and countenance than they. So they gave our speaker heed.

He paused awhile, and then took up his theme anew: "Now hear me patiently, my fellow pilgrims on the royal road of progress to the City of the Splendour of our King. On Calvary there were three Roods, but one Saviour. And there were three men, but only One who could make the promise of the place in the Kingdom, for one only of the three was King, and although the darkness fell, and with darkness comes repose, yet only One there could fall on

sleep—and have you reasoned why? It was because no other there was of comparison so tender, nor of love so great, nor of spirit so pure, as to be able to understand the purpose of the Father in the creating of man in his own fashion, and of the tremendous forces which surged through the ages tearing asunder the Kingdom and the Family of God. It was the knowledge of the magnitude of that long sustained warfare and the crushing burden of the enemy's hate which wearied Him so sorely that He fell asleep. Into matter had He gone to plumb the depths of divergence from the Highest. Now He left the body material and began His ascent back to those High Places once again.

And His first captive was the one who had pleaded with Him upon the Tree, and another was he who for thirty pieces gave his Lord to die. Here, then, is a strange trinity of persons. Yet, as in that other Trinity the Three find Unity.

"For the robber sought the Kingdom of the Christ, and Judah had sought the Kingdom of the Christ, and the Lord had sought and found, that He might present it to the Father. And only He had found what He came to seek. For the robber, he had not come to understand that the Kingdom was not of the earth alone, until he saw before his dying eyes the regal mien of One Who was just on the threshold of the spirit. The other, the Betrayer, had not found that Kingdom until he had passed through the gate into the darkness without and beheld the King in the budding beauty of His native comeliness. But He Who came and found told out what sort of Kingdom it was which the Father would approve. It was both of the earth and of the Heavens. It was within them while incarnate. It was there ahead where they were going.

"And so I speak to you and ask you to consider each for himself his brother. Consider the diversity of these three upon the Trees of Calvary; or these Three, the Perfect One and His two first-redeemed in the beginning of His life triumphant. Yet they show the will of God to be that, from one end of earth to the other, all people of all degrees shall be one in the Christ, and one in Him Who is greater than His Christ. So now I ask you to find among you any such diversity as that between Jesus of Nazareth and the Iscariot, or one of those on either hand. And thinking thus, my brothers, you will see that He, by Whose permissive wisdom men were divided, shall bring them once again within the Household in the Heavens of His Glory, for the greatest of all His glories is the glory of His love, and love unites what hatred would divide."

* From "The Ministry of Heaven," Vol. III, of "The Life Beyond the Veil," just published by Thornton Butterworth, Ltd. On sale at the offices of "LIGHT," post free 7s. 6d.

UNTIL—

(To the "Watchers of the Dawn.")

Until the day break, and the shadows fly
And we can bathe anew in God's great light,
Until our hearts the day-spring from on high
Fills with its glory, strengthens with its might.

Until the day break and to bear us home
The radiant messengers in white array
Piercing the darkness of this earthly dome
Bring with them light of more ethereal day.

Until the day break, and our Faith is lost
In the full vision of the heavenly shore,
Until the veil is rent, the river crossed,
And we abide where partings are no more.

E. P. PRENTICE.

THE REV. DR. CARLILE, THE CHURCH AND SPIRITUALISM.

In his Presidential address, "A New Expression of Religion," at the Annual Assembly of the Baptist Union, at Bloomsbury Central Church, on the 25th ult., the Rev. Dr. J. C. Carlile gave particular attention to Spiritualism. We found in the address much of value, especially when he expressed his views on the general aspects of religion to-day. Thus, he tells us, "We cannot live on our past. The truth is we have existed long enough on John Bunyan, Robert Hall and C. H. Spurgeon." Again, he remarked, "We are struggling with worn-out forms of expression and endeavouring to recall faded visions. . . . The supreme need is a new expression of religion." It is most true. The newer revelation of the spirit is shattering many old forms, while others seem distended to bursting point. Dr. Carlile laments the barriers of prejudice which obtain in the Churches, and deplores the lack of charity in religious organisations, the tendency to "declamation and denunciation." Later, he has some thrusts at Spiritualism, Sir Oliver Lodge and Sir Arthur Conan Doyle. Of Sir Arthur we are told:—

He is prepared to supply a supernatural explanation of a faked photograph, to bring evil spirits in to explain the action of natural gas, and seriously to offer table-turning—a conjurer's trick—as conclusive evidence that a medium can communicate with the spirits of the departed. The "New Revelation" is already out of date. It reveals nothing but the credulity of the writer and the assumption of the gullibility of the British public.

He quotes Mr. Birrell and Dr. Huxley (we presume Mr. Augustine Birrell and Professor Huxley are meant) against Sir Arthur and Sir Oliver. We should have been more impressed if he could have quoted some competent authority who has investigated Spiritualism or given us some of his impressions as the result of first-hand study of the subject to which he pronounces.

None the less, much that he says concerning some modern movements shows a distinct sense of fairness. We take the following as an example:—

Is not the strength of Spiritualism its insistence upon the spiritual nature of personality and its attempt to formulate an intelligent conception of the future life? Does not the attraction of Christian Science lie in the assertion of the sovereignty of spiritual law, the power of faith healing through prayer? Does not the Labour movement derive much of its glamour and appeal from its claim for justice and sympathy for the bottom dog, and its doctrine of equality of opportunity? These great affirmations are distinctly Christian. They are articles of our creed which we have too often forgotten or proclaimed with an apology which has vitiated our witness. Christ is still in the Church, but He is no longer confined to organised religion. He has been capturing the world while His servants were asleep. We have much to learn from these great movements. We also think we have something to teach. Perhaps we have lingered too long, and certainly in vain in our quest for the new expression of religion.

Of the Christian Church we read:—

Organised Christianity has lost much of the vitality, glow, and strength that make religion a delight rather than a duty. The truth is, Christianity has been substituted for Christ. A system has replaced the spirit, and the spectacular has left small room for the spiritual. Our eyes are dim and the vision beautiful is in the mist. It is something more than revival we need. It is not the repetition of a bygone day, but new life for our own time.

With a few exceptions, some of which we have noted, Dr. Carlile reviews the religious situation in what Mr. Gladstone would call a bold, large and just spirit. Some of his observations on Spiritualism, nevertheless, are neither charitable nor accurate. We should consider it impertinent to criticise the Baptist Union or any of its leaders, even if we had more knowledge of them than we actually possess. Some of Dr. Carlile's observations give an unfavourable interpretation to the title of his address as "A New Expression of Religion." We can say this without the feeling of being hypercritical, and we are sufficiently injured to misrepresentation to be little hurt by it. A perusal of a few recent issues of *LIGHT* may give Dr. Carlile a clearer insight into the nature of Spiritualism, and place him in a better position to pronounce upon it in future. It has a steadily growing place in the thought of the time, and although we do not desire to magnify its office, we think it is entitled to simple justice, whether it is to be condemned or commended.

REPLY BY SIR CONAN DOYLE.

The following letter from Sir A. Conan Doyle on the above subject appeared in the "Daily Telegraph" on Tuesday last:—

I observe in your columns that the Rev. J. C. Carlile has been making free with my name in his presidential address, and condoning his own ignorance by accusing others of cre-

dulity. If I be credulous, then I share the failing with Charles Richet, Camille Flammarion, Cesar Lombroso, Zollner of Leipzig, and a cloud of other scientific witnesses. On the other hand, I defy the Rev. J. C. Carlile to mention the name of a single scientific man of high repute who has examined these matters and has come to an entirely negative conclusion. It is an old story, this opposition of backward ecclesiastics to the onflow of human knowledge, but it becomes particularly strange when this opposition is directed to a clear proof of immortality in an age of sceptic materialism.

The three particular instances of my "credulity" given by the Rev. J. C. Carlile are:—

1. That I do not believe the Crewe photographs to be faked. This conclusion rests upon several personal experiments, where I allowed no hand but my own to touch the plates, which I provided myself. It has been confirmed by the experience of very many sitters, some of them skilled photographers, who have come to the same conclusions. Perhaps Mr. Carlile will now tell us how he has arrived at his own conclusions, what tests he has made, and how many adverse witnesses he can summon.

2. That I can find no natural explanation for certain phenomena observed at Cheriton some years ago. The Rev. J. C. Carlile explains them by the emission of natural gas. I carefully examined the grotto in question, and was in it for an hour. There was no smell, no reaction to light, and no toxic effect. Therefore I ask Mr. Carlile to give his reasons for saying that the phenomena were due to natural gas, and to explain how natural gas brought about the movement of heavy objects, as deposed to by a number of witnesses. Also, to say what steps he took to arrive at the truth, which could compare with my own action in visiting the grotto.

3. That I fail to perceive that physical phenomena, such as table-turning, are conjurors' tricks. As I and thousands more have had these phenomena within their own households, one would ask Mr. J. C. Carlile whether he imagines that we each keep a domestic conjuror. Crookes, Lombroso, Zollner and others have testified to furniture being raised from the ground without hands touching them, and photographs of the phenomenon have been taken. Who was the conjuror upon these occasions? Is Mr. Carlile a better judge of what occurred than these great men who were actually present?

Finally, I would ask Mr. Carlile why is it culpable credulity to believe in phenomenal happenings now, and culpable incredulity to fail to believe in them as having occurred two thousand years ago. These ecclesiastics never seem to understand that when they attack the modern Spiritualist movement they are equally attacking the very foundations of their own creed, which have become so overgrown by human error that they have now to be cleared and exposed once more.

THE "FOURTH DIMENSION": DOES IT EXPLAIN?

In the reply to J. L. S., in *LIGHT* of the 23rd ult. (p. 275), he is quoted as suggesting, as an alternative to the Fourth Dimension idea, that the penetrability of certain solids by liquids, or by certain forms of force, postulates a solution of the manner in which "etherialised" substance exists coincidentally with, and appears to penetrate matter. Your conclusion that any dispute on this point is merely a question of terms, and that the idea is, in essence, the same, is borne out by fact, if analogy is to be admitted. For in the case of dimensional spaces which are within our ken, it will be obvious that the two-dimensional space, for instance, is totally included in three-dimensional space, while three-dimensional space penetrates two-dimensional space under every possible condition. Thus to an intelligence in three-dimensional space, all events in two-dimensional space are but abstract conditions as far as his own material conditions are concerned, and as such without resistance, and his cognisance of them depends on his attention, for obviously such a being would have more extended interests, and not an unlimited capacity of observation. It is, in fact, probable, and conducive to our peace of mind, that although such observation is possible, to an entire degree, the observation would require special concentration, similarly to that required in our own observation of a section of our own space: we only pay attention to surface details on exceptional occasions, but accept the general result of our vision as a rule, even when our attention is drawn to the event.

LIEUT.-COLONEL.

THE NEW "LIGHT": CONGRATULATORY MESSAGES.

LIGHT is most interesting, and lately there has been much that an unscientific person can appreciate.—R. A. MARRIAN.

I am simply delighted with *LIGHT* now, and look forward to the mail intensely. My copy gets quite worn out with passing round to friends.—Mrs. F. McLAREN (South Africa).

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AN EXAMPLE OF MATERIALISATION.

By H. W. S.

In the month of October, 1909, I asked a gentleman and his wife who had been personal friends of ours for a great many years, and then were taking their holiday in the North of England, to break their homeward journey at Hereford and spend a night at my house, some half dozen miles from the city in the direction of Ross. They did so, and we had an exceedingly pleasant evening, and talked of many things, reminiscences of bygone days, as well as incidents of their holiday jaunts. We retired to rest shortly after eleven o'clock. The night was clear, with a cold, crisp atmosphere, but there was no moon, and the starlight gave but the faintest relief to the darkness prevailing. I had got into bed, settled myself comfortably for sleep, and extinguished the candle. I lay on my right side facing the bedroom door. Presently I was struck with the appearance of a pale yellow light of the size of a good candle-light floating before me at about the level of my face as I lay. It swayed about, and that movement caused me to think that it was a light coming through the keyhole of the door from someone on the landing. But it did not remain in a position for such an explanation, but floated slowly past the bedstead to the end of the room, and came back again, remaining a few moments opposite my face. Again it floated to the end of the room, and returned, and I then observed that it was not reflected in the mirror of the wardrobe as it passed. It remained for a few moments in front of me, and then disappeared. I got out of bed, quietly opened the door, and went out on to the landing. All was in darkness, and there was not a sound of motion in the house.

I returned to bed and lay in the position which I had taken when the light first appeared, and kept myself awake for some time to watch for any reappearance. I fell asleep, and when I awoke I changed my position from the right side to the left. As I did so I heard the hall clock distinctly strike one on its gong. I again settled myself, and was drawing the clothes over my shoulders when I suddenly felt a tremendous pressure upon my back and shoulders, as if I had been gripped by a very strong man, who pressed me down. It continued, and I turned my head, fully expecting to find somebody at my bedside. I saw nothing, but the pressure continued, and increased so much that I felt that I must get out and prove for myself the origin. I did put my arm out, but felt nothing. As this most peculiar sensation of pressure was maintained all the while, I decided to strike a light, but the matches were on the other side of the bed, and before moving for that purpose I looked steadfastly towards the bedroom door. It was fortunate that I did so, for I then perceived a cloud, or mass of pearly white vapour, momentarily increasing in intensity and brightness. My mind at once conjectured its true character, and I lay still to see the phenomenon through. Then came a powerful current of cold air just as though the window on the landing had been thrown up and the door flung open. I knew then that I might expect further developments, and I slowly sat up in bed, and watched the vapour still brightening. All at once there was a large space, which became exceedingly bright, and in a few moments a face was formed, which quickly became that of my dear wife. Following the perfect delineation of features the vapour disappeared entirely, and revealed the full form standing and clothed in a very familiar favourite silk dress, with neck-collar fastened with brooch that bore a rose carved in ivory.

I was overwhelmed with joy. The face was so full of life and animation that it had all the aspects of perfect reality. My emotion found instant expression in the exclamation: "Oh! my darling! thank God for this—for this I have long been waiting, and you have come." With that she turned sideways and glided—took no steps—down alongside the bed, so that I saw her form from the back as well as the front, and just as full and perfect in detail. As she turned to pass along the foot of the bedstead she brought her face full upon me, and did so again as she rounded the other angle—wearing a beautiful smile, and her eyes bright and full of the animation of life itself. I could perceive a faint colour in her cheeks as she looked at me, and again I said, "My darling, I never saw you looking better in your life." She passed up to the dressing-table, which still had many of her trinkets and toilet articles as she had left them, and coming to a stand at the end put out her right hand and touched the table as she had done hundreds of times to steady herself when suffering from weakness. I was sitting in bed with my eyes fixed upon her, and hers looking so tenderly at me. Then I said, "Darling, take my hand in yours." She thereupon took away her hand from the table, and moved towards me as I stretched my hand out to her. As she was slowly bringing both her hands to clasp mine I thought to myself, "Now I shall feel her." Her hands came together in a close clasp of mine—she all the while looking me full in the face, with a most happy expression as of full comprehension of all that was happening, and of the mutual pleasure that we were both deriving from it. I felt nothing, and said so. Somehow—irrational as it was—I felt in some degree surprise and disappointment for the moment.

But as the words "I feel nothing" passed from me there was a change. With our hands still clasped, a movement of disintegration commenced, beginning at the crown of the head and descending. I saw the beloved form crumble into infinitesimal fragments, and fall, as it were, to the floor, a mere cloud of impalpable dust. She was gone from my sight, and the room which had been suffused with a lovely pale, golden light while the vision lasted, was again in darkness.

I cannot estimate the time that the vision lasted, but some idea may be formed from the description I have given of what took place. It was no mere flash of an apparition, but something that endured long enough for close observation. And upon that point I should like to remark that I had not the faintest shadow of nervous feeling—which I attribute to my having well read up the subject, and being quite prepared for anything from the moment I perceived the vapour mass.

It will naturally occur to the mind of every one that the personality of the form would remove any sense of timidity—which I admit. I had one emotion, that of unrestrained joy at the fulfilment of my most cherished hopes by the appearance of my beloved wife, perfect in figure, features, and animation, with a mobility of face and limbs which seemed to me almost reality itself. I had had my hand clasped by vanished hands, though I did not feel the touch physically, but it all occurred whilst I was fully awake with mental faculties consciously alert from the commencement to the end of the phenomenon.

I have had the material touches and heard the voice several times since, and the knowledge acquired since the event has satisfied me that the plastic substance essential to the building up of the form was abstracted from my own body during that extraordinary pressure that I have described, and was returned into my system when our hands reunited us. It is a happy thought for me. I kept this experience strictly to myself for nearly two years until I had attended several sances, and received corroborative evidence which I will describe in a future communication.

A HOROSCOPE FULFILLED.

Believers in Astrology will be interested in an incident recorded in a volume just issued by the Oxford University Press entitled, "The Story of My Life," by the late Col. Philip Meadows Taylor. In 1853 he was appointed Deputy Commissioner of a province in the western part of Bombay. On the day of his arrival at Tuljapur, which had been his favourite resort in 1825 when he first visited the neighbourhood, he was sitting in his tent after breakfast when an old Brahmin came in. The narrative continues:—

Seeing that I was alone he came up to my table, and peering closely into my face as he leant upon his staff, he said, "Are you the Taylor Sahib who came here many years ago?"

When I answered that I was the same, he produced a bundle of old papers, and asked me whether I recollected them. As I looked over them, I saw that I had put my initials to each, but forgot at the moment why I had done so.

"Have you forgotten, Sahib," said the old man, "that I once cast your horoscope, and told you that you would return here to govern us after many years? And see! it was true!—you have come; and, indeed, there is little difference in the time I recorded—twenty-five years! I had not the exact data, if you remember, that I wanted—you could not give it to me."

It was all true enough; there I was, the "ruler" over them, and I then recollected how strange it had appeared to me at the Residency when my destination was so suddenly altered from Berar to these western districts, on the requisition of the Government of Bombay. The prediction had been a strange one, and was as strangely fulfilled, even to the very letter of time.

"And you have been a 'raja,' too," continued my old friend, "and have governed a country to the south for ten years; that I recorded—see, sahib!" and he pointed excitedly to the document. "See, there is no mistake there either!"

"Not quite a 'raja,'" I said, laughing; "only manager of the country while the raja was a child."

"It was all the same," continued the old Brahmin; "you were all-powerful, and just like a raja, and you governed the people. And you have seen sorrow, too, sahib; you were not married when you were here, and now you have lost wife and dear children, I hear? I wrote that. I saw it all plainly—it is here. And you are not rich, they tell me? Yet lakhs of rupees have passed through your hands. Did I not tell you that, too?"

"No, indeed," I replied, "I am not rich; indeed, much the reverse, and I have had heavy sorrows."

"It could not be avoided," he said; "no one could have mistaken what I discovered just twenty-five years ago. You were born for work, not for the indulgence of wealthy idleness, and so you will continue. If you want these papers I will give them to you; if not, let them remain with me."

I did not want the papers and he kept them. I cannot account for his prediction.

THE DESCENT INTO HELL.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

Dr. Ellis T. Powell's gift of persuasive eloquence, in addition to his wide scholarship, always makes it a delight to listen to the exposition of his views and convictions. Like the wedding guest in Coleridge's "Ancient Mariner," when he speaks we cannot choose but hear, whatever mental reservations we may feel inclined to make in regard to the conclusions at which he has arrived. This gift was supremely in evidence in the address which he delivered before the members and friends of the L.S.A. on the evening of April 28th. The hall was crowded with a highly appreciative audience—a fact which gave point to the allusion made by the Chairman (Mr. H. W. Engholm) in his opening speech to the recent emphatic statement of a prominent Baptist Minister that Spiritualism and psychical research had failed. As one evidence to the contrary, Mr. Engholm referred to his own experience on the previous Sunday, when, in a church in a small town of only nine thousand inhabitants, he had addressed a congregation of a thousand people, from many of whom he had since received letters expressing the utmost interest and desire for further information. Spiritualism had illuminated many hitherto obscure passages in the Bible, and that evening Dr. Powell, who was not only a careful student, but a master of clear and lucid statement, would throw further light on an abstruse point in the New Testament narrative, which, to the thoughtful reader, was of very great importance.

Dr. POWELL said:—

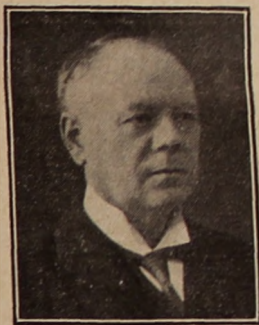
There is an article in two out of the three great creeds of Christendom which possesses a peculiar interest for ourselves as psychic researchers. I mean the article which affirms that Christ descended into Hell. Of course, nobody at this time of day supposes for a moment that what is meant is the traditional place of torment. The allusion is to Hades, which may, for practical purposes, be taken to mean the dwelling of a section of the army of incarnate spirits. Again and again in our version, the word Hades, with this significance, is mistakenly rendered "Hell." The Risen Christ boasts that He has the keys of Death and of Hades, not of Hell, as in our version. And in a famous apostrophe St. Paul's words are, "O death! where is thy sting? O Hades! where is thy victory?" The weight of authority is against his saying, "O grave! where is thy victory?" He hated the word "grave," and would never use it. So that at the outset we may dismiss Hell in this traditional sense, and read Hades in its place.

In the so-called Apostles' Creed the actual word is *inferna*, and in the so-called Athanasian Creed it is *inferos*. Both these words signify primarily the regions which lie beneath, and particularly the depths of the earth. The latter word, however, *inferos*, contemplates not only the regions themselves but also their inhabitants, and both words were intimately associated in Latin with what was called the Lower World, or the Shades Below. Consequently, we shall have an exact representation of the original meaning if we say that He descended to the regions below, leaving Hell out of the phraseology altogether.

I need hardly say that in the analysis upon which I am entering I am making no appeal to the language of the Creeds from the point of view of authority. My only purpose at the moment is to subject the language to strict scientific analysis so as to ascertain, in the first place, what the fact of the Descent into Hell meant for the psychic researchers of early Christian days, and, in the second, to discover, if we can, how far their ideas are consistent with the results of modern psychic research. Leaving out the question of authority altogether, we shall find that this belief in the descent into the lower regions was general in the early Church, though not formulated as an article of the Creed until some centuries after its foundation. Consequently, I think we may regard it as a matter of surpassing interest to ourselves to look more closely into the whole question. "He descended into the lower regions," says the Apostles' Creed, "the third day He rose again from the dead." This latter affirmation is a fact beyond all challenge. What about the equally emphatic declaration which immediately precedes it?

PARADISE AND HADES.

Now, the New Testament foundation for the Article is not difficult to discover. To begin with, there is the promise



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

to the penitent thief, "This day shalt thou be with me in Paradise." Paradise is a Persian word meaning an enclosed park or preserve, and its general significance at the time when these words were uttered was that of the abode of the souls of the departed. We shall, however, have to draw a distinction between the "Paradise" of the promise and the Hades to which the Creeds allude. As to Hades, it is impossible to be more explicit than St. Paul (Eph. iv., 8, 9). He quotes an ancient writing—"When He ascended on high He led a host captive and granted gifts to men," and St. Paul proceeds, "What does 'He ascended' mean except that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all things." And individually it was assumed by the men of Apostolic days that His sojourn in the lower parts of the earth had produced a permanent and ineradicable impression upon their inhabitants, because we find St. Paul again saying (Philippians ii., 9, 10), "God raised Him high

and conferred on Him a name above all names, so that before the name of Jesus every knee should bend in Heaven, on earth, and underneath the earth." And as if to exclude misapprehension, his word for underneath the earth (*Katakthonios*) means almost underneath the soil, being a totally different term from that which he employs when he speaks of the lower parts of the earth in Ephesians. Once more, the fact that these subterranean regions, whatever they may be, were contemplated separately from Heaven and the surface of the earth is shown by the language of Rev. v., 3, where the occupant of the Throne displays a scroll which none is able to open. We are told that none was fit to open it either in Heaven or on earth, or underneath the earth.

Taking, then, this assertion of descent into the lower parts of the earth, have we anything in early Christian literature which would indicate to us the purpose of the descent? To that question we get the most specific answer in the famous passage in 1 Peter, iii., 18-20, "Christ himself died once for sins, the just for the unjust, that He might bring us near to God. Being dead in the flesh He was quickened in the spirit, in which also He went and preached to the spirits under detention, who once were disobedient at the time when God patiently waited in the days of Noah while the ark was being prepared."

This is one of the most famous passages in all literature in its bearing upon the state of the departed, or a part of them, at all events. Consequently, I want to scan it very closely because the more I study these writings the more I am convinced that not only every word, but every letter, frequently has a profound significance. And let me say that I am quite aware of the recent suggestion of a distinguished scholar (Dr. Rendel Harris) that the reference here is not to Christ at all, but to Enoch, as having preached to the spirits under detention. Personally, I do not think that hypothesis is tenable, but I mention it in passing so that I should not be supposed unaware of it. Now, there are two main key-words of the passage which require close scrutiny. The first is the word "preached." In their anxiety to get rid of the gracious implication of this word some of the infatuated commentators have offered the most repulsive interpretations of it. It has been sought to make out that the preaching was merely the announcement of final condemnation to the inhabitants of the subterranean world. In answer to that it is sufficient to say that the Greek verb *kerussein* (which is used in this passage) occurs sixty times in the text of the New Testament. Of these no less than fifty-seven refer in some way or another to the preaching of the Gospel. Of the other three instances two are used with reference to the gratitude of persons healed by Christ (one a leper and the other a lunatic), who are said to have preached the fact in all directions. The remaining instance is that of the strong angel of the Revelations, who preached or exclaimed in a loud voice, "Who is fit to open the scroll and to break the seals of it?" There is not a shadow of justification for suggesting that the preaching to the spirits under detention, whatever may have been its subject matter, was other than a message of mercy.

THE "SPIRITS IN PRISON."

The other key-word of the passage is the expression "prison"—"He went and preached to the spirits in

prison." Now, our word "prison" invariably means a place where persons are confined against their will. It never signifies a place in which, so to speak, people are in ward or custody, with a suggestion that they can get out if they choose to do so. But the word which St. Paul uses, *phylake*, not only means the act of keeping watch, but also the sentinels who keep the watch and the place over which the watch is kept. The consequence is a very extraordinary combination of meaning, which I am quite certain is not accidental, since it was perfectly open to the writer to have used a different word if he had wanted to convey a harsher meaning. He could, for instance, have used *desmoterion*, as St. Matthew does, with reference to the gaol where John the Baptist was confined, or St. Luke in allusion to the Philippian gaol where all the prisoners were fettered. "Detention" or "custody" would be a better translation than prison. "He went and preached to the spirits under detention," the spirits "in custody," if you like. I want you to bear in mind that limited and peculiar significance of the word used for prison, because we shall see in a few minutes why that particular term was chosen and what a light it sheds upon the real meaning of the whole tremendous episode.

We have now got a clear idea of the New Testament information on the subject of the descent into Hell, and of the exact significance of the important words employed by the sacred writers with reference to it. But before we go on to our own analysis let us look for a moment at a very early legend in which the doctrine is elaborated with a good deal of picturesqueness. This will be instructive because it will show us how certain very early students of the subject interpreted the New Testament reference, and we shall also be able to see from our own later knowledge where they went wrong. There is an ancient document called the Gospel of Nicodemus which was very widely read in the Middle Ages. It was probably written in Greek about the fourth century of our era, and professes to be a translation of a work by no less a person than Nicodemus himself, in Hebrew. In the chapters 17 to 27 there is a very lively alleged description of the visit of Christ to Hades. It is in the form of a narrative purporting to have been given by Charinus and Leucius, two sons of the aged Simeon, whom we know as the author of "Lord, now lettest thou thy servant depart in peace." These narrators tell how Satan and Hades (here personified as an individual) were very much disturbed about the expected arrival of Christ in Hell. While they were still wrangling, Christ arrived, to the sound of a great voice like thunder, saying, "Lift up your heads, ye gates of Hell, and the King of Glory will enter in." David and Isaiah repeated the prophecies in which they had foretold this victory. Christ trampled upon the Prince of Hell, who then vehemently upbraided Satan for having brought Christ there at all. The penitent thief accompanied Christ on this visit. Ultimately Adam and all his posterity were rescued from the power of Hades, and Satan and his hosts were left to take their place. Finally, according to another version of the legend, the Cross on which mankind had been redeemed was left in Hell itself as a perpetual witness to this victory and in order that the ministers of Death and Hades might not have power to retain anyone whom the Lord had pardoned.

This is the kind of structure which was built in the very early days of Christianity on the foundation of the texts we are examining. We ourselves can see that while a great deal of it is fairly natural inference from the texts themselves, there are other features of the story which mark it as of inexpert origin. For instance, the idea that David and Isaiah were still in Hades with antediluvian impenitents, would never have been accepted or disseminated by anybody who knew that these great spirits, with tens of thousands of others, must long ago have left the limbo of the lower world, even if it were possible to imagine that a great soul like Isaiah had ever been there. Nevertheless, the ancient legend is worthy of citation because it helps us to bring into our study a picture of the interpretation of the descent as it was constructed at this very early period. And while it is conceivable that the penitent thief accompanied Christ, it is certain that Hades was not the region which was the subject of the promise made to him of early arrival in Paradise.

ORIGIN OF THE TERM "LIMBO."

It is a curious fact that the great interest taken in this subject in the Middle Ages brought a well-known piece of slang into our language. These spirits in custody were said by the scholastic theologians to abide in *limbo patrum*, *limbus* being a Latin word signifying the belt, or edge, or fringe of the infernal regions where these spirits were supposed to live. They were too ignorant of Christ to be worthy of Heaven, while on the other hand, since the demerit was only ignorance and not wilful sin, they were not cast into Hell. Such was the *limbus*; and, as I said, medieval theologians spoke of these spirits as being in *limbo patrum*. The word *limbo* is the ablative case of *limbus*. Our relatively illiterate forefathers in the Middle Ages caught at the word *limbo* and brought it into our language as a popular slang expression for prison. You must many of you have heard it said that "so-and-so is in limbo."

But now, what, in fact, may we reverently conjecture as having really taken place? Well, to begin with, we may

feel pretty sure that, broadly speaking, the New Testament documents contain within themselves matter originating from three different psychic or psychological sources. First, we have the loftiest elements of the various books—such, for instance, as the bulk of the Gospel according to St. John. This is obviously either the result of automatic writing or of direct inspiration from some of the most elevated influences that we can imagine. Then at the other extreme are passages obviously of human interest and human origin only—such, for instance, as the message in which St. Paul asks Timothy to bring the books, and especially the parchments, which he had left at Troas. And at an intermediate point between the two we can again and again discern passages where we can infer that there has been a misinterpretation, larger or smaller, as the case may be, on the part of the writer, resulting in what is called the sophistication of the message he was intended to deliver, or the words he was intended to write. Perhaps it is not always misapprehension so much as a desire to keep the message within the intellectual limitation of its readers. And with our knowledge in these days of the method by which the information was conveyed it is not difficult for us to see how the misapprehension or the intentional adaptation arose.

(To be continued.)

THE SCIENTIFIC METHOD IN PSYCHIC SCRIPTS.

SOME COMMENTS ON THE "DIONYSIUS" AND "STATIUS" CASES.

Those of our readers who study the literature of the Society for Psychical Research will be acquainted with the remarkable scripts known as "The Ear of Dionysius" and "The Baptism of Statius." Writing of these scripts, Mr. Hubert Wales points out that, although the Dionysius case is very strong in itself, the two cases should be taken together, since the automatist, the experimenter, and the purporting communicator are the same in the two series of scripts. Mr. Wales says:—

The following are the reasons which, to my mind, give these scripts their exceptional strength:—

1. The automatist concerned was not a professional medium.
2. The experimenter was a man of the position, authority, high character and unprejudiced mind of Mr. G. W. Balfour.
3. The salient facts which emerged were unknown, not only to the automatist, but also to the experimenter.
4. No single living person knew all the facts which emerged.
5. They were all unquestionably known to the person purporting to communicate them—the late Dr. A. W. Verrall. He was the only person alive or dead who knew every fact which appeared in the scripts.
6. The facts emerged in a systematic and apparently calculated order, suggesting, not the mechanical production, with subliminal dramatization, of a mere memory or batch of memories, which might have been extracted from some cosmic reservoir, but the activity of a mind presently thinking and working.
7. There were no mistakes.
8. The general plan of the scripts was characteristic of the mind purporting to inspire them.
9. The reasons above stated give the facts that emerged and the form of their emergence the appearance of having been deliberately designed to meet the criticisms and objections urged against other similar phenomena purporting to be communications from the dead. These criticisms and objections were certainly familiar to Dr. Verrall, since his wife was one of the most active and able of the workers of the S.P.R.; indeed, he had, no doubt, often personally urged them.

Mr. Wales adds:—

The only criticism I, for my part, can so far find to advance against these scripts is that they are so small in quantity, and apparently there are no more forthcoming. They are too slight, I feel, to sustain the weight of so tremendous a hypothesis as survival of personality after death. They are also somewhat weakened, to my mind, by the curious dilatoriness of their production (more than a year elapsing between two of the scripts in each of the cases), by the frequent admixture of private, unpublished matter, which strikes as slightly inconsistent with the mind of a man who knew the importance attaching to the publication of evidence, by a certain mystery which seems to enshroud the personality and methods of the automatist, even for members of the S.P.R., and by some considerations outside themselves.

Previous to these, I think the "Letha" case was the strongest, but it was distinctly weaker under almost every head, particularly 1, 3, 4, 6 and 7. Dr. Verrall would know this case, since it occurred some time before his death, and it can hardly have failed to interest him, because of its scholarly allusions.

IS THE FUTURE LIFE REAL?

NOTHING FANTASTIC IN OTHER-WORLD CONDITIONS.

By LILIAN WHITING.

In Mr. Beresford's interesting address on "Personal Reactions to Spiritualism," one can hardly fail to be impressed by his theory of "specialised illusion" as the condition immediately entered upon after withdrawal from the physical environment, and to question as to how far life is illusion, or reality, after the change we call death. Emerson has recorded his conviction that heaven is very real—not at all fantastic. I am not sure that I should express my conviction of the "heaven" depicted by the "Script" of the Rev. Vale Owen quite so vehemently as does Mr. Beresford, but I confess to no little sympathy with his feeling. Fantasies do not appeal to spiritual intuition, and Emerson's suggestion that there is nothing fantastic in the conditions of life that succeed the present (unless, indeed, it is some of the fantastic ideas that people carry with them) commends itself alike to common sense and to religious perception. From all the consensus of the general knowledge derived from the varied forms of Spiritualistic revelation, in the seventy-three years since the advent of Modern Spiritualism, a fairly intelligible idea of the nature of the life entered upon after withdrawing from the physical world has been gained. This future can hardly be regarded now as an uncharted sea. Too many are the messages that have come; too definitely are many of the conditions grasped. To a remarkable degree scientific exactness

SUPPORTS AND CONFIRMS

the beliefs and the visions that, however confidently held by seer and prophet, could not, for a long period, offer that evidential quality that alone convinces the general public. Evidential data that were offered made little impression. There was too strong a tendency to doubt alleged facts when beyond the range of the senses. Now man is learning how very limited is this range; and that the fact that we cannot see those in the ethereal body is no more mysterious than that the eye cannot see objects a mile, ten miles, a hundred miles away, save with optical instruments. The physical eye cannot register the high rate of vibration of the ethereal body. There is nothing in that any more mysterious than the assertion that a man cannot stand in Hyde Park and see the Isle of Wight. One fact is as simple as the other. Therefore we see how friends in the ethereal body may stand beside us—may companion us—without our being aware. Science is so penetrating cosmical facts that the unknown ceases to be the unknowable.

As Mr. Beresford suggests, the more plastic matter in the ethereal is more easily moulded by thought and will than is that of our present environment. Yet to how unlimited an extent thought and will control the conditions of our present life. Might we not rather think of life in the ethereal as "specialised" reality, rather than as "specialised illusion"? In proportion as life grows more spiritual it grows more real. In the last analysis

NOTHING IS REAL BUT SPIRIT.

We have really come to a fairly coherent and intelligible conception of the nature of life after death. I think we may hold, as a perfectly rational belief, that the ethereal realm which interpenetrates the physical offers conditions of absolute continuity with those of the present life—that all progress is a series of sequences. The continuity is unbroken; and there is nothing more strange in passing out of the physical and into the ethereal environment than there is in passing from infancy into childhood and youth, from youth into maturity.

Eternal process moving on;
From state to state the spirit walks.

We have laid undue emphasis on the physical universe. As a matter of fact, it is the ethereal universe which is the point of departure, the entering on the deeper realities of living. The sojourn on earth is the rehearsal before the play, the tuning of the instruments before the concert, the experimental period. We are learning to live. The preparation for the true realities of life may well occupy many ages, as man goes onward, and the final achievement is nothing less than the Blessed Perfection. When the counsel was given, "Be ye perfect, even as your Father in heaven is perfect," it was no mere rhetoric; it embodies the ideal for which man must strive through countless ages. The Real is the Divine. Only in the degree to which we approach the Divine quality, do we live in reality.

Apparently, the ethereal conditions provide homes, schools, temples, churches, scenery. Everything that is on earth is a rudimentary replica of what is there. Music, more entrancing than imagination can conceive; art, beauty, noble activities, love and service make up that life.

George Eliot, in a communication made to Dr. Hodgson (through Mrs. Piper) about 1898, stated that she had always had an intense dread of death up to a few days before her own withdrawal from the body, when this intense dread changed to an intense curiosity as to what awaited her. "My first sensation," she continued, "was that of finding myself

ENVELOPED IN A GOLDEN LIGHT,

out of which approached the figures of friends. I was asked what I most desired to see, and I replied Rubens and his paintings, and he stood before me, unrolling canvas after canvas." It was not till some time after this that, in a re-reading of Mr. Cross's beautiful biography of his wife—autobiographically constructed by means of her letters and diaries—that I noted what had escaped me in earlier readings, George Eliot's great admiration of Rubens. Naturally the sceptic would say that as these volumes compiled by Mr. Cross had been out some years, Mrs. Piper could have read this. So she could, is at once conceded. Whether she ever did is another matter; but its discussion becomes negligible because of the vast volumes of unquestionable testimony in the messages received through Mrs. Piper. If any scientific question has ever been settled, then has the genuineness of a large proportion of these messages, whose contents were proven beyond all doubt or question to have been outside her possible knowledge. That other messages whose contents she might, in some possible way, have known, are yet genuinely from those they purport to be from, is not an unreasonable inference in the light of so much positive and assured testimony.

The naturalness, the coherent reality, of the next stage of environment; the absence of the fantastic, may, one might assert, be quite taken for granted. The "bewilderment" of the spiritual man, suddenly forced by accident from his physical body, is a part of the very naturalness. How vividly this is revealed in the messages of "Private Dowding." In "The Thinning of the Veil" we find this assertion: "The breaking down of the barrier (between the Seen and the Unseen) is to be the next great work of the world of men."

Frederic W. H. Myers caught sight of

THE GREAT EXPLANATION

of all psychic phenomena, and of all progress of spiritual life, when he said:—

"Within and beyond the world of ether must lie, as I believe, the world of spiritual life. That it is in some way continuous with the world of the ether I can well suppose. So that the world where life and thought are carried on must rank as a new, a metetherial environment. I can well believe that beyond the ether there must be, not one stage only, but countless stages in the infinity of things."

The messages that reach us from this ethereal world are almost universally those of wonderful joy. The sense of freedom, of exhilaration, in being free from physical limitations is very great; the sense of a new energy, of power liberated that had here been in fetters, is very strong and is largely emphasised. How wonderfully Browning expresses this new sensation in his "Reverie," almost the last poem he ever wrote:—

I truly am, at last!

For a veil is rent between

Me and the truth which passed

Fitful, half-guessed, half-seen,

Grasped at—not gained, held fast.

Mr. Whately Smith holds that from every point in our space a line can be drawn running off into four-dimensional space, and, therefore, every point in our space is absolutely accessible from the fourth dimension. Is this fourth dimension that haunts the scientist really the ethereal realm? And is this accessibility the explanation of companionships from the unseen? It may be that here we are on the very threshold of a new discovery.

The Brunswick, Boston, U.S.A.

April 14th, 1921.

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IS SPIRITUALISM CHRISTIAN OR
ANTI-CHRISTIAN?

"Under which flag, Bezonian? Speak or die!" Faced with such a question, we can imagine that the Bezonian was uncomfortably conscious that if he named the wrong flag he might equally pay the penalty!

We are confronted quite frequently with the question, "Is Spiritualism Christian or Anti-Christian?" It is a question that indicates some confusion of thought. Spiritualism is an abstract term. So far as it may be considered, as an abstraction, to have any doctrines or opinions these must necessarily revolve about its own subject—the demonstration of a life after death as a matter of fact rather than of faith.

The various conclusions to be drawn from that fact must be a matter for the individual himself.

In the position of the Bezonian, called upon to say under which flag he serves, the intelligent Spiritualist at once perceives that such a question can only have one meaning, namely: Does he side with Spiritualism or Materialism? And he replies accordingly. It could not possibly mean: "Are you a Spiritualist or a Christian?" because there is no opposition of terms. Great numbers of persons in all the Christian sects accept the facts of Spiritualism and are therefore at once Christians and Spiritualists. There are other Spiritualists who do not belong to any Christian denomination, who are even hostile to all presentations of Christianity, and yet others who may be simply described as non-Christians, being by religious persuasion Jews, Parsees, Buddhists and so forth. It all comes down to the human factor, as it was bound to do. One great scientist of the past was an agnostic, another was an atheist, and yet another (Faraday, to wit) was a member of an obscure little religious sect. Science itself was untouched by the question. It was simply a matter of the conclusions drawn by three individual scientists from their observations and studies of the world.

Several times of late an essential doctrine of Christianity has been discussed in our pages as having a direct bearing on the religious aspect of Spiritualism. We could say a great deal on that subject as an *intellectual proposition*, if we were not tied down by several other questions—as, for example, the meaning of some ancient documents; who said what; and whether the sayings were properly reported and correctly translated from the Greek or Aramaic into the Latin or the English, and, these questions settled, what is the precise meaning to be attached to the statements, whatever they may be.

We have used the words "intellectual proposition" because to us religion, or any form of religion, is not an intellectual question at all. We all know that the intellect will as busily and joyously engage itself in destroying a religion as in building one up or defending it. Religion is entirely a matter of interior experience or illumination in the individual soul. That illumination may be passed on to fire other souls, but never by argument, however intellectually convincing.

The "two and seventy jarring sects" of which old Omar Khayyam wrote, were, as he observed, concerned with "logic." Now the logical faculty is not the faculty by which we perceive truth, but simply the

means by which we clear our perceptions that we may see it the better. We have only to look at the multitude of "jarring sects" to-day to discover the results of logic misapplied.

Spiritualism has tremendous religious implications. How is it particularly involved with the Christian religion? The answer is: Because a comparison of modern study and experience with the history of the early Christians reveals that all the psychical content of that history is true to fact; that only in the light of the psychical knowledge of to-day can these things be accurately interpreted. They are all legitimate matter for intellectual analysis because they are questions of *fact*. Again, in our modern experience of spirit communication we have countless allusions to Christ in terms which should satisfy the most zealous Christian. To many spirits he is Lord and King of all. To others, however, He appears to be either unknown or simply a name. Nothing in their experience bears out the testimony of the rest, but this is only natural since Christ would only be a name to millions of the past inhabitants of the earth who were never in contact with Christianity during their domicile here. If spirit assertion were the reverse of this and we were told that Christ was known to and adored by every entity in the other world we might be just as suspicious about the great gap which would thus be revealed between the terrestrial and the ethereal conditions.

If it is a spiritual thing it is only to be spiritually discerned, and all the arguments in the world will not settle the question, particularly as they would all be concerned with terms, doctrines, documents—anything and everything but the spiritual meaning of the idea. A man who lived a Christ-like life, but who yet never uttered a word about his religious views, would be a more eloquent exponent of its truths than all the preachers in Christendom.

That we are tied down to earthly forms of thought is shown by the very phrases in which Theology sets out its ideas. We read of the "Father and the Son." They are "persons." But we are also explicitly told that "God is Love," and Love is vastly greater than a "person"—it is a Divine Principle of the Universe. If we say "Jesus is God," then Jesus is Love, and in the saying "No man cometh to the Father but by Me," that is to say, by Love, we have a statement all can accept. How truly was it said that the letter killeth but the spirit maketh alive!

THE BUSINESS OF LIFE.

At the Steinway Hall on Sunday evening last, Mr. H. W. Engholm discoursed on "The Business of Life," as a preparation for the larger sphere which is to follow the elementary school of earth experience. He made a telling quotation from Fechner, who said that we live three times: the first time we are asleep all the while, the second time we pass through an experience of alternate sleep and waking, the third time we wake up for ever. Thus was summarised the three stages of human experience, the dormant life in the womb of the mother; the semi-dormant life of the earth stage, and the great awakening of the consciousness that comes when the physical organism, with its dulling influences, is thrown off. Dealing with the spirit body, which is being built up during physical life, and the character of which is tremendously affected by our thoughts and motives, Mr. Engholm made a strong appeal that the perfecting of this body should be an essential part of the business of life. He gave a vivid illustration of the outworking in the next life of the kind of motives which inspire a life here by reading the beautiful story of the Cobbler in "The Ministry of Heaven" (Vale Owen). Each was the architect of his own spiritual body, each was building the body he was to live in. Divine help could be relied upon when sincere efforts were put forth in the work, and angelic guidance was with us all the way. He closed an impressive address with the words of the Great Master, "Lo, I am with you always, even to the end of the world."

THE SPIRIT, NOT THE LETTER.—Miss McCreadie writes: Although Spiritualists may with justice protest against obsolete forms of Christian theology which enlightened Church men and women have long outgrown, is there not a danger of their losing sight of the essential principles behind the crude doctrines occasionally preached? We may discard the letter of theology, but we must always remember the spirit. It is the Christ-spirit we need rather than its forms and husks.

FROM THE LIGHTHOUSE WINDOW.

Once started, "Punch" is evidently resolved to keep psychic matters before its readers. In its last week's issue we find a sergeant of Defence Force fiercely demanding of a recruit whether he is "one of them spiritualistic mediums?" and exclaiming, on being answered in the negative, "Ho! then, why do you fall into a trance every time I give an order?"

Sir A. Conan Doyle's sixth instalment of his series, "The Uncharted Coast," appears in the May number of the "Strand Magazine." It is entitled "A Worker of Wonders," and is devoted to an able and highly sympathetic sketch of the life history of D. D. Home, the famous medium, "the greatest," Sir Arthur says, "that the modern world has ever seen." Speaking of the wonderful incidents in his life, he asks "What novelist would dare to invent such a career?"

Contrasting by-gone times with the present, Sir Arthur says: "In these days when the facts of psychic phenomena are familiar to all save those who are wilfully ignorant, we can hardly realise the moral courage which was needed by Home in putting forward his powers and upholding them in public. To the average educated Briton in the material Victorian era, a man who claimed to be able to produce results which upset Newton's law of gravity, and which showed invisible mind acting upon visible matter, was *prima facie* a scoundrel and an impostor." But we have still a few mid-Victorians amongst us.

Miss Lilian Whiting is engaged on a new book in the style of "The World Beautiful." She expects to sail for Europe later in the year, and may take up her permanent residence on this side of the Atlantic, dividing her time between England, France and Italy.

Mr. James Coates, the veteran lecturer and student of psychic science, is in London full of cheery optimism, and with a proved capacity for hard work that might be envied by much younger men. During last week-end he conducted three meetings at Grovedale Hall, and on Wednesday he lectured at the Delphic Club. Mr. Coates has just returned from a lightning tour in Brighton and Wales, where, in about three weeks, he delivered twenty lectures. He is to give an address on "Problems of Psychic Photography" before the members of the L.S.A. on Thursday next, when Dr. Abraham Wallace will preside.

Mrs. Williamson, who, with her husband, has written some twenty books, informs the "Evening Standard" that she is still working in collaboration with her dead partner. "The thing which is making Life, with a capital, for me," said Mrs. Williamson, "and not just existence, is the wonderful feeling that I am really in touch with my husband, who is more than ever to me now. I haven't gone to any mediums, but he just lives at my side. I seem to hear him speak and advise me about things when I write. This makes me feel that I want to keep both our names still, when I—or we—write. I couldn't take any interest if his name were to disappear."

She adds: "When my husband was in this world it was always I who did the writing of our stories and thought of the plots, but he advised me and helped me. He made out our tours, and I had his notes as well as my own, of scenery and travelling adventures. And now? The help is more intimate than before. If I'm ever at a loss for a word or an idea it comes—with what seems to be a voice. I can't explain it. But there it is. So it is no wonder that both our names will appear on my forthcoming novel."

Mr. R. J. Lees, author of "Through the Mists" and "The Life Elysian," has been lecturing on Spiritualism at the Town Hall, Ilfracombe, the proceeds being devoted to the local cottage hospital. He intends to continue his lectures during the summer.

The story of the beginning and development of the mediumship of Mr. Horace Leaf is begun in the May number of the "Psychic Gazette."

The "May Meetings" are announced for Thursday, May 19th, when the principal speakers will be Mr. George F. Berry (President of the Spiritualists' National Union), Dr. Ellis T. Powell, and Mr. Ernest Hunt.

Mr. Blewett Lee, of New York, forwards us a pamphlet he has written, entitled "Psychic Phenomena and the Law." It is reprinted from the Harvard Law Review, and is issued by the Harvard Law Review Association, Cambridge, U.S.A. Though the subject is not treated exhaustively, the references to American cases are of value.

Mr. H. J. Osborn, who is well known in Spiritualist circles in London, has an article on Spirit Photography in the "Progressive Thinker" (Chicago), in which he describes the work of the Crewe Circle.

Miss Edith K. Harper, in the "Occult Review" for May, in a review of Dr. Crawford's book, "The Psychic Structures at the Goligher Circle," makes an interesting observation when speaking of the invisible operators manipulating a dish of wet clay by means of the psychic rods. She notes that operators in restoring the plasma to the medium's body seem only to return what they have borrowed, leaving all foreign matter behind. This fact, she considers, should reassure sitters at seances for physical phenomena who fear that they may re-absorb into their systems a quantity of alien substance. Miss Harper is referring to the idea that prevails in some quarters that what is drawn from the sitters is pooled, so to speak, and that what is restored is impregnated with matter drawn from other sitters.

A School for Water Diviners in the University of Oxford sounds an impossible proposition, yet it is seriously referred to as a possibility by a London journal in recording the work of Mr. J. Timms, the Oxford water and metal diviner. It is stated that Dr. A. H. Church, Lecturer in Botany to the University of Oxford, has in preparation a scientific book giving the results of Mr. Timms' divining work.

The researches of Myers and Gurney were recalled by the heading "Phantasms of the Living" in the "Daily Mail" (April 29th). It was attached to a letter from a lady correspondent signing herself "Matter-of-Fact," giving two good instances of the appearance of her Double. She writes: "Two Sundays ago my brother, a priest, said: 'I was two seats behind you in church this morning; you did not see me, and I rather wondered why you hurried out before the celebrant had gone.' I assured him that I had not been there at all, nor for some weeks. He said, 'But it was you; you wore the clothes I know, and I saw your face. I was there all the time just two seats behind you.' But I was not there!"

The second case was equally strange: "Last year a friend, well known to the literary public of England, said, 'I have not seen you since the private view at the Academy.' I said I had never been to that private view in my life. He replied, 'But I met you coming out, just under the archway; you wore the clothes in which I had last met you; you bowed to me, and I pointed you out to my wife.' But I was not there! Now both of these were utterly reliable men, and I am a middle-aged most matter-of-fact woman, not given to anything psychic or spiritualistic at all." Had the correspondent read "Phantasms of the Living" or W. T. Stead's "Real Ghost Stories," she would have found many well authenticated instances similar to those she relates.

The "New York Times" records poltergeist phenomena that occurred at Dietersheim, in the province of Franconia, Bavaria, through the medium of a poor servant and her nine year old daughter, Marie Paetsch. The humble home has become a pilgrimage for thousands of people. In the presence of the child clothes, shoes, dishes, potatoes, bread, apples, and other objects suddenly rise and fly through the air in all directions. Chairs, tables, and even the heavy bed in which the mother and child sleep take a walk about the room, sometimes refusing to return to their old place and making the use of force necessary. Some of these manifestations are observed only at night, but others occur in daylight. The manifestations are reported to have taken place in the presence of a number of investigating scientists. They agreed that deception was impossible.

Regarding our own reported case at Hornsey the newspapers have apparently ceased to interest themselves in the matter in the absence of any evidence to show that the phenomena were caused by trickery.

What appears to be clear evidence of materialisations and the direct voice with a native medium in Papua is reported in the "Harbinger of Light" (Melbourne) on the authority of Mr. Flint, an Acting Resident Magistrate in the Papuan administration. A native who was present said: "We shook hands with our deceased relations; and we wanted to embrace them. They would not allow us to do so. They informed us that their bodies belonged to another world. We held them for a long time, and as we did so we cried all the time. The spirits at times said to us: 'Do not cry, all is well with me.' They also heard their deceased friends and relatives speaking with them. The medium received no monetary or other remuneration for her services. It is not surprising to learn that the local missionary severely reprimanded the natives for practising what he described as 'devilry and witchcraft.'"

Messrs. Kegan Paul and Co. have decided to enlarge the scope of the "Psychic Research Quarterly," and to transform it into a general review of the whole subject under the title of "Psyche."

WONDERS of PSYCHIC PHOTOGRAPHY.

A CASE OF INDEPENDENT VERIFICATION.

We give below the full text of a letter just received from Mr. J. H. D. Miller, of Belfast, together with a reproduction of the photograph he obtained at Crewe. This narrative is, as Sir Arthur Conan Doyle states, "quite overwhelming," and is an outstanding instance of a complete verification of the identity of the spirit extra, apart from the obvious likeness between the extra and the boy's photograph, which we give in the inset.

Further comment is needless, as Mr. Miller's statement speaks for itself:—

You solicit an expression of opinion upon the merits of the controversy between Messrs. Bush and Hope, from those who have had experience of the Crewe Circle. As one such I beg to submit my case.

My son was killed in France in 1918. Neither he nor I took any interest in Spiritualism before his death. Some months after his passing on, a little girl of ten or eleven years, who was entirely unknown to my family, began to write automatically sentences to this effect: "I am Hardy Miller. Tell my daddy and mother about me." Our address was given. Writing of this description was taking place daily, and so persistent were the entreaties to tell us that after some weeks' time the guardian of the child met my wife coming out of church, asked her if she had a son killed in the war called Hardy Miller, and being assured of the fact, then told of the communications. Upon hearing this I laughed incredulously, being a matter-of-fact, hard-headed and orthodox Presbyterian. However, after much serious thinking, I decided to put the subject to a test. The lady and her little niece came to our house, and what took place that evening set me thinking more seriously than ever. Incident after incident of my son's earthly life was rapidly recorded by the hand of this little stranger. Each visitor brought additional and overwhelming evidence of my son's identity. A trance medium, also an entire stranger to us, was invited to come so that I could investigate the subject in a different manner. At the first sitting my mother, brother and my son were described, their names given, and each furnished evidence of his or her identity, which was absolutely convincing. During the third sitting my son took control, spoke naturally, and recounted incidents in his Army life with his brother, who was a private in his company. From this moment my prejudice was gone. My son now controls at every meeting, makes much natural fun, and gives some wonderful descriptions and explanations of the life beyond the veil.

In the Spring of 1920 I had occasion to go to Paris on business. I told my son I was going to call at Crewe to obtain, if possible, a spirit photograph of him. He had never heard of such photographs, and so asked leave to withdraw for a minute to make enquiries from those who could tell him. On his return he assured us there was no doubt about it, that he had been informed by those on his side who knew all about it, and that he was promised the necessary assistance to procure for me a good likeness of himself. When the time came to go I bought the plates in Belfast and carried them in my pocket. I called on Mr. Hope and had a sitting with him, Mrs. Buxton, and a Miss Scatterd, who happened to be there when I called. We all sat round a table, the plates, unopened, were placed in the centre, and our hands rested on the top of each other, with the packet below them. After the singing of a hymn and the offering of prayer, I put the packet in my pocket and followed Mr. Hope. Being an amateur photographer, I put the plates into the slides myself, wrote

my name on them, and closed them up. We then went into the adjoining glass-house and here I reached them to Mr. Hope to place in the camera, after I had thoroughly examined it. I sat down in the usual way to have my photo taken. Mr. Hope and Mrs. Buxton stood on either side of the camera. Mr. Hope and Mrs. Buxton joined hands over the camera, and with his left hand Mr. Hope removed the cap for the exposure. This was repeated for the second plate. The slides were then given into my possession. In the dark room I opened them and put the plates into the dishes, the only part Mr. Hope played was pouring on the developer. The rest was done by me exclusively. On one of the plates I saw "an extra" coming up, and watched it carefully. Once when lifting the plate, my fingers slipped and a nail slightly tore the film, fortunately below the features. Having satisfied myself that it was properly cleared, I carried it to the water tap, washed it, and on holding it up to the light, my practised eye told me

immediately the extra was a splendid likeness of my son. What delight! I told Mr. Hope I had got what I wanted, and paid him for two dozen prints.

Now, Mr. Hope never saw a photo of my son. I gave him no information. How, then, could he have produced the desired extra? If Mr. Bush is convinced that Mr. Hope is a fraud, I am a thousand times more convinced that Mr. Hope and Mrs. Buxton are genuine.

At a sitting held on my return home my son explained how the photo was taken, stating that the seeming drapery around him constituted the substance out of which he partially materialised.

I enclose you a photo of my son when in the body, and also the one taken at Crewe.

I might add that I have taken shorthand reports of the proceedings of my investigation of Spiritualism. These are now in script form. I submitted this volume to Sir Arthur Conan Doyle, and in a letter from him he has favoured me with the following comments:—

"As to your special case, I consider it about the most complete and convincing of any which have reached me."

"For continuity of communication, yours is wonderful. The Crewe photograph, the facsimile signature, the fact that the original communications came from a child, the continuation of them through an unpaid medium, the consistency of it all, and the many evidences, make it quite overwhelming."

Yours faithfully,

J. H. D. MILLER.

April 25th, 1921.

"* In connection with the above remarkable case, it may be of interest to quote the remarks of Sir Arthur Conan Doyle who, in his address at Queen's Hall on the 12th ult., thus recounted the facts:—

I have talked about the information we get from the other side. I want to show you one séance, one connected story. I choose this one because it has not been published, and is a particularly good example. It came to me from Belfast. A gentleman named Miller had lost his son in the war, and this boy came back under circumstances which you must admit are absolutely convincing. I take it from Mr. Miller's own account:—

In the month of February his wife met a lady belonging to the same Church. She asked his wife if she had a boy killed in the war. Mrs. Miller said she had, and then the lady explained that her little child, aged twelve, could put her hand on a planchette, and that it always wrote that it had got messages from Hardy Miller. They did not know there was such a person, so they came and asked Mrs. Miller. Mrs. Miller went home and told her



Sitter: Mr. J. H. D. Miller. The Extra is that of his son; and the Inset for comparison with the spirit extra) a photograph of Hardy Miller, taken shortly before he was killed in the Great War.

husband. He was a staunch Presbyterian and knew nothing whatever about Spiritualism. They brought the girl round. She had never been in the house before and was only a child. She put her hand on the board, and the following was the dialogue:—

Who is working this planchette?—Hardy. Mother and Daddy, I am your darling son. Do you believe it is I? I do not know.—You will know. Do not grieve for me. I am very happy.—Mother, if you could only see me! Let in Fluffy. Perhaps she will see me. Dogs are often clairvoyant.

(Fluffy was a little Pomeranian. It was barking furiously in the yard. It was let in and I watched carefully. It looked into the air and made a peculiar whining noise. The planchette wrote:—

Fluffy sees me.

Do you know Fluffy's mother is dead?—Yes. Judy is lying on the rug as she used to do. (Judy was the correct name.)

Who allows you to come?—Daddy, dear Daddy, God does. I live in a beautiful home and I will wait until you all come over. Christ's statement about mansions is quite true. Daddy, I am not really dead. I am only gone before you all to a better and a beautiful place. Daddy, do believe it is your darling son. I should be quite happy if you would not grieve for me. I am in the fourth plane.

How many planes?—Seven.

Will you rise higher?—Yes. Daddy, pray for me.

What shall I say?—God, help my son Hardy to work out his own salvation.

Then there is progress after death?—Yes.

Have you seen Christ yet?—No. Only a most beautiful light.

Can you see it now?—No, Daddy. Not from the earth plane, but I can from the fourth plane, where my home is.

Is this all true?—Yes. It is the power of God. We do not tell lies.

Do you sing songs over there?—Yes. If they are good.

What form is your spiritual body?—The same as the material.

Have you work to do?—Yes, Daddy. I preach to the soldiers in the lower spheres and I help them.

Would you come back?—No, Daddy; this is a beautiful place. If you could come and see it you would all wish to come on.

Does God answer prayer?—Yes, Daddy, if you pray for good; and hard enough, you will receive the answer.

Then the poor mother said: Hardy, if you had not joined up you would be alive now.

Hardy said: Mother, I only did my duty. If I had my life to live over again I would do the same thing. Death is nothing but the beginning of real life.

I think this is an impressive document, and I think it bears the impress of solemn truth. I think the way in which it was taken from the hand of a little child should convince even the most sceptical.

SPIRIT PHOTOGRAPHY FROM THE OTHER SIDE.

GIVEN BY EDGAR BAYNES THROUGH THE MEDIUMSHIP OF MISS VIOLET BURTON AT THE STRAD BUREAU.

You do not take enough conscious thought of us. You know when there is any medium who is good at photography, all the boys here know it, and there is no room where you are taking pictures that is not full of us.

When I went to be photographed with Mother I was very lucky because I had made friends with the medium's great Guide. Mr. Hope's Indian guide is very advanced, and he told me that if I wanted to get my face right on the plate, to be there very early to magnetize the little greenhouse where the photographs are taken. Some of the chaps who had helped me to build a hospital came to help, and I made them promise not to try and get on the plate, too. It was very difficult. There is one of the plates where I do not appear at all, and that is the one I was most sure of. I remembered myself just as I was in the South African War, and I thought it would have been very good, but I do not come out at all. I find it was the fault of Mr. Hope and the lady who helps him. Mother was in the exact sequence, but he should have had incense to burn to clear the atmosphere.

When we are going to be photographed we materialise in thought, we remember what we were like on earth, and we concentrate with all our minds on this thought picture. As I was thinking of what I looked like I saw part of your atmosphere had been projected round me, and that isolates us who wish to appear from other spirits who may be there. It protects the thought form you have made of yourself from being broken up by others. Thoughts is the one great power by which you can make yourself sufficiently material to be received or impressed on a sensitive plate, but you have no power of keeping out other spirits, if they choose to come. But if those who are taking the photograph will do something like this: Keep the room well aired, make magnetic

passes all round the camera, then have something burnt that would make a special atmosphere (such as dead flowers). Then make those who are going to sit concentrate on the positive love they bear to those they want to appear on the photograph. Thoughts of love are emanations of force, and Mr. Hope gets help from the thoughts of those who are present, and that, added to the thought force of those wanting to be photographed, nearly always produces a great success. We, in Spirit life, need to keep our psychic self together by concentrated thought.

If we want to show ourselves, and we do love to come on the plate, and you had a room given up to this, and were to say a prayer of love for all the world in it, and then a prayer for Divine power, opportunity would be given to us. Pray to God to let your boy come, and then remind the boy, strongly, of the fact that you love him and want him to come. Then you would have a firm, strong feeling in your mind of your son, he would be trying hard to remember what he looked like when you saw him last, and then you would get a good result. The love you are giving out is the same force as the material we are trying to use, and you give us added power.

MR. BUSH-WOOD'S "QUEER STORY."

BY FRED BARLOW.

[Mr. Fred Barlow is one of the leading authorities on Supernormal Photography.]

"Beating about the Bush" has, at all events, been productive of some interesting theories, and in that respect the publicity afforded to this case has served some useful purpose. One thing is clear. After reading the pamphlet and the letters addressed to Mr. Hope, the average individual will conclude that the writer of these (apart altogether as to whether he is right or wrong) is nothing more or less than a sanctimonious hypocrite, out for publicity and profit.

Whilst agreeing with Mr. Ellis Roberts that Mr. Bush is far more likely to forge a result of this description than the Crewe Circle, I do not think that he or anyone else did "fake" the psychograph in question. On the contrary, I think we have proof positive that it is genuine because:—

1. The "copper-plate" handwriting is absolutely identical with that of many of the Crewe psychographs obtained over a long period.

2. Strangely enough, the same spelling mistake appeared on another Crewe psychograph, obtained some years ago, in which the caligraphy is similar, the only difference being that in one case the word is "presant" and in the other "presance."

3. The style of the wording throughout is certainly similar to that appearing on other Crewe psychographs.

Many other points could be enumerated against Mr. Ellis Roberts' suggestion and, I am sure, he would not have made the statement on page 230 of *LIGHT* if he had carefully examined a fair number of these psychographs. [Our own impression of Mr. Ellis Roberts' suggestion was that it was merely dry humour, not to be taken too seriously.—Ed., *LIGHT*.]

To my mind, the most probable solution of this problem is that afforded by the "ideographic" hypothesis referred to by Mr. George E. Wright in *LIGHT* of April 23rd. I suggested an identical explanation in some notes sent to *LIGHT* some weeks ago, when I pointed out that Mr. Bush had successfully repeated experiments carried out by a number of investigators.

I think it is a big mistake to attribute all psychic photographs to the agency of discarnate spirits, when there is a considerable body of evidence to show that many of these are more probably produced by the sensitive's subliminal self by impression, telepathic or otherwise, from other conscious or subconscious minds. The success attained in the registration of conscious and subconscious thought images on sensitive plates and paper supports this hypothesis.

Mr. Bush has not brought forward one scrap of evidence to prove that Mr. Hope was tricking, and he knows very well that even if given far more latitude than he allowed, he simply could not "fake" results that would bear comparison with the genuine supernormal results secured. There is an impression abroad that "faking" is the easiest thing in the world. It is, after a fashion, but I have never been able experimentally to produce, nor have I seen, a spurious result that could even be called a fair imitation of many supernormal results I have secured.

With Mr. Hope I have got these results, using cameras of my own: plates loaded in dark slides, exposed and developed entirely by myself, Mr. Hope not even being in the dark room either for loading or development. I have obtained supernormal results with Mr. Hope in my own home under the most stringent conditions. In fact, in something like a score of experiments conducted during the last few years Mr. Hope has simply had no opportunity whatever of tricking, even if he had wanted to do so. Your columns have shown that this experience is by no means unique, and in face of such evidence, accumulated by experienced photographers, the blunderings of Mr. Bush in connection with his single experiment are best treated with contempt.

ELECTRIC BELL PHENOMENA.

By REGINALD SPAN.

The remarkable instance of a broken electric bell being rung by super-physical agency, recorded in *LIGHT* of March 5th, reminds me of a somewhat similar phenomenon which occurred during the extraordinary spirit manifestations in a house near Mentone some years ago. (An account of some of these strange happenings was recorded in *LIGHT* at the time.) It may be remembered that the electric lights were manipulated by some occult agency every evening, and we were powerless to control the lighting of the rooms ourselves, and the investigations and services of expert electricians were futile in the matter.

One evening as we were sitting in the salon watching the lights appear and vanish in the burners with wonderful rapidity, an electric bell suddenly started ringing in the centre of one of the walls. We were considerably startled and astonished, as we had no idea there was a bell in the room. The proprietor of the house was at once summoned to explain this mystery, but he was quite as astonished as we were. "I can't understand this," he exclaimed, "as

THERE IS NO BELL THERE.

These walls are solid stone, and no one could possibly have put a bell in without my knowing it." He tapped on the wall, and the "bell," which had been silent for a few minutes, suddenly started ringing again right under his fingers. We all carefully examined the spot, but could see nothing but the smooth, white surface of the wall unmarked in any way. We talked the matter over, and the more sceptical of us came to the conclusion that our host, who was a very clever Frenchman and an expert electrician, was playing us a trick, and had really, in some unaccountable way, fixed up an electric bell in the stone wall, which he operated by means of an electric wire from some room beyond. This explanation (though rather far-fetched) seemed the only feasible one, and we decided to keep an eye on our host—though it was rather difficult to account for the ringing of the bell when he was in the room, and nowhere near the wall whence the sound proceeded. The next bright idea was that one of the servants (a dull-witted fellow named Jean) was in collusion with him, and was operating the invisible bell from the kitchen. It was soon proved, however, that he had no hand in it, so we supposed it must have been someone else. Every evening after dinner when we were assembled in the salon, this mysterious bell would start ringing, and later on two more bells from other sides of the room joined in, till the noise was deafening. The electrical engineer was called up from the power-house in the valley below to witness the phenomenon, and try and solve the mystery. He suggested that the walls should be excavated at the spots whence the sounds came, and whilst we were discussing this proposition

A STRANGE WHIRRING NOISE

sounded from the centre of the room, and turning from our inspection of the walls, we found that an electric bell was apparently ringing in a small deal table. I went to the article of furniture, and placing my hand on it found that it was vibrating exactly as if some real electric bell was working in its wooden top. There was, of course, no bell there, as the wood was too thin to conceal anything of that kind, however small. The engineer's face was a study! He was a practical, hard-headed man, and this was far beyond his comprehension. He admitted he could do nothing in the matter, and beat a rather hasty retreat. The theory of trickery having been disposed of, we were obliged to acknowledge some super-physical power, and, therefore, the various phenomena which occurred afterwards for many weeks in different parts of the big building were attributed to "spooks," and directly this was admitted, the manifestations became more orderly, and our requests concerning the lights not being turned off at awkward moments, and people being disturbed, were at once acceded to. We asked that the phenomena should cease in the salon and be removed to the large billiard room, and this was at once done. Electric bells started to ring in the billiard room, and ceased entirely in the salon. The electric lights in the salon and salle-a-manger were no longer interfered with, but in the billiard room were turned on and off. To show us what they could do the invisible operators caused the billiard balls to vanish off the table

IN THE FULL LIGHT,

and a few minutes later drop from the ceiling at the other end of the room. Cues were taken from the rack by invisible hands, and laid on the table. Heavy articles were brought into the room through closed doors, having been carried by some unknown power from other parts of the house. One of the most convincing proofs of "super-natural" agency at work, and where trickery of any kind

* These phenomena were also described in my book, "Things That Have Happened" (Theosophical Publishing Society, St. Martin's-street, London).

was out of the question, was shown in the following little incident:—

One evening when there were about a dozen people in the billiard room, where we had gathered for the purpose of witnessing any psychic phenomena which might occur, I opened my cigarette case, which contained four cigarettes, and placed it open in the centre of the billiard table right under the three electric lights, which gave an excellent light. We all stood well back from the table, and fixed our eyes on the cigarette case. Suddenly there was a slight movement of the case, and we became aware that one of the cigarettes had disappeared into "thin air." There were only three left in the case. This experiment was carried out successfully several times.

This is a slight digression from the subject of electric bells—but it is to show that

SOME SUPERNORMAL AGENCY

was undoubtedly at work during those strange manifestations, and that the ringing of electric bells, and where none really existed, was due to spirits operating from the Fourth Dimension of Space, where it is comparatively easy for them to construct anything out of the "astral substance" (or ether), and cause articles to vanish and reappear, and bring things through walls and closed doors. Those who understand such things realise that there is nothing weird or uncanny about it.

I should mention that in the salon the "bells" had a harsh, metallic sound, but in the billiard room a silvery, musical note was emitted, which reminded me of "astral bells" I once heard, similar to those produced in the presence of some of the Oriental adepts.

RAYS AND REFLECTIONS.

There was a sentence in a recent article in the "Times Literary Supplement" which shows that modern intelligence is beginning to arrive at a more practical view of the spiritual side of things. The writer recognises that the most ethereal things in life must have a material correspondence, and says: "Everything we do has, in fact, its elementary physical implications."

The article by "Lieutenant Colonel" last week on the fourth dimension suggests how great a part mathematics may play in elucidating some of our problems. I know there are some who wonder what mathematics has to do with our subject, and seem to think that it represents a materialistic method.

That is far from being the case. "Lieutenant Colonel" is not the only able mathematician who has concerned himself with psychical subjects. There was Professor de Morgan, for instance, and several advanced students of our subject are mathematicians who find scope in it for their special faculty.

Going back to antiquity one could mention Proclus, whose "divine arithmetic" is known to scholars and who has a whole mystical philosophy built up on numbers with all the subtlety of the Greek mind. Mathematics is much more of a "divine science" than the non-mathematician might suppose.

Father Henry Day, S.J., writing in the "Sunday Chronicle" on the recent fortune-telling case, expresses a mild satisfaction to learn from a "spiritist" that spirits will not predict the future. They "decline, even if they are able, to upset the natural laws which govern humanity, by communicating any knowledge of the future." And he admits that "fortune-telling or peering into the future has practically nothing to do with Spiritism as it is defined by the leaders of that cult."

That is true enough. Yet there have been many verified prophecies both in ancient and modern times. That those who seek to pry into their future do foolishly is also clear to us. But of course Father Day has to even up matters, and accordingly we are told, "Spiritualism is a dangerous and damnable heresy." Thank you, Father. Doubtless Spiritualism is included with Protestantism, Freemasonry, and other institutions, in the mind of this gentle member of the Society of Jesus. As in the case of the "terrible curse" in "The Jackdaw of Rheims," nobody seems a penny the worse!

I was told the other day of some persons who were "true Spiritualists" because they were so generous and charitable. It was delightful to hear such testimony—one wishes it could be the hall-mark of Spiritualism. All the same it is only just to remember that goodness of heart is usually

inborn and not produced by some special belief or knowledge, although these may assist to deepen or confirm the goodness of those who possess them.

I remember many years ago, after reading of the saintly qualities of the followers of a certain Oriental faith, with what a shock I learned that a man of markedly sensual habits and materialistic mind belonged to that faith. One may meet with churlish Quakers and unspiritual Spiritualists, but it is not Quakerism or Spiritualism that is to blame. Of course a creed may help tremendously, but it is clear that it is character that chiefly counts. That may not be the orthodox view, but it is the reasonable one.

A postcard from the Rev. Walter Wynn shows that he has safely arrived in Madeira, doubtless blissfully unconscious of the volley of dissent which his confession of faith, in the article printed recently in *LIGHT*, has evoked. As a Spiritualist, he gives us a surprisingly crude theology—one which to the more enlightened Christian is almost as little palatable as to the Spiritualist who is not committed to any form of creed. The appearance of the article from his pen has not been without its uses. It shows how fluid is the central idea in Spiritualism. At the first blush, it appears to fit in with the most obsolete forms of creedal religion. "At the first blush," I say, because the spiritual idea does not work instantaneous miracles. It takes time to express its full meaning. There are certain gleams and hints in Mr. Wynn's article which show that the process is at work.

Mr. Wynn being out of England, cannot reply to his critics, and as his peculiar theology is his own business, it falls to no one else to do so. It certainly does not commit anyone else, although some correspondents express their gratification with his views. To do Mr. Wynn justice he has accomplished splendid work in his own fashion. He has gained the ear of thousands who were unapproachable by Spiritualists of a different and more liberal outlook. Certainly his heart is in the right place, whatever we may think of his intellectual methods. Highly superfine and scholastic ideas are quite useless in dealing with the crowd. They are not to be touched in that way. The things that win the common mind may appear barbaric to the man or woman of refined sensibilities, but they represent the only way.

The "Daily Mail" of the 30th ult., under the head of "The Human Vampire," gives a story by Mr. Eustace Miles concerning a lady who, sitting in a meeting, found herself getting weaker and weaker, and was warned by a clairvoyant that the person next to her was absorbing her vitality. The lady left her seat, whereupon "her vitality returned and the weakness disappeared." This is a phenomenon quite familiar to the average Spiritualist. It is a psychic fact, the evidence for which is always present. Like other facts it does not rest upon tradition or faith, and it has an immense significance. Our forefathers were well acquainted with it in one of its forms—the extent to which old people draw their vitality from the young. In days to come it may be regarded as something even more important than the result of a golf contest, a divorce case, or such-like trifles. It may be seen as something of importance to the community itself and not merely to a few members of it.

LUCIUS.

FROM THE POLICEMAN'S STANDPOINT.

In some remarks on the recent fortune telling case in the King's Bench Divisional Court, the "Police Chronicle," the "oldest and leading journal of the British Constabulary," observes: "The Spiritualists are now a large, powerful and influential body, comprising many thinking and intellectual men and women. No decision of the Court of Appeal is at all likely to affect them as believers in the occult science. As Spiritualists it is well to remember that they do not pretend to 'tell fortunes.' There is a religion, and fortune telling no part of it." This is very courteous on the part of the "Police Chronicle," and gives a new significance to the phrase "police intelligence." But Spiritualism is not exactly to be described as "a religion."

THE MAGIC OF "LIGHT."—Miss Lilian Whiting, the distinguished American authoress, writes: "By what personal magical powers you are making such a vitally interesting and valuable a journal of *LIGHT* it would be useful to know—a secret to conjure with; but whatever that secret may be, the charming results are evident."

TO THE HEROIC DEAD.—At the opening of the London and North-Western Railway Memorial at Warrington to the railway men who fell in the great war, the dedication service was performed by the Rev. F. E. d'Anvers Willis, the rector of Warrington, and the Rev. G. Vale Owen pronounced the Benediction. It was stated that the number of L. and N.W. men who joined up was 31,742, of whom 3,719 laid down their lives.

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THE SEARCH FOR NEW TRUTHS.

WHY MAN HAS TO DISCOVER THEM FOR HIMSELF.

By E. W. DUXBURY.

One of the most frequent charges brought by negative criticism against the veridical character of alleged spirit communications in general is the assertion that they never reveal any new truths to humanity. Apart from the fact that it is not actually true, there is sufficient justification in the indictment to make it a favourite argument on the part of those thinkers who reject the spiritistic theory. This argument, however, does not manifest any great profundity of thought, and its upholders apparently fail to grasp what is probably the essential purpose of incarnate experience on earth, the gradual evolutionary development of potential human faculty.

The Christian believer, in particular, should not fail to remember, in connection with the Incarnation of Christ, that the Divine Being might have so arranged matters that the true nature of the Christ must have been inevitably recognised by friend and foe alike, and have thus silenced for ever the Christological polemics which have raged since that event. That, however, for some profound reason, was clearly

NOT THE DIVINE METHOD,

and it may well be that, on some similar ground, a reserve in the communication of new truths is practised by the Higher Intelligences of the spirit world, who would alone be capable of imparting such teaching.

The quotation which follows is extracted from a book entitled, "As It Is To Be," published some years ago in Boston, U.S.A., and which purports to convey spirit messages. This book is stated to have made a deep impression on the mind of the eminent statesman, W. E. Gladstone, and to have received most favourable Press notices at the time of its appearance. It undoubtedly contains many passages of lofty and eloquent thought. While leaving open the evidential question of its actual source, the passage referred to furnishes an almost conclusive answer to those who would make the revelation of new truths to the world the criterion of genuine spirit messages. Whether the statement emanated from the world invisible, or from this, its value as an argument remains the same:—

"And right here and now let us explain why we do not tell you great scientific truths, or unfold scientific laws, or give you discoveries and proofs of things outside of your material world in the worlds of matter beyond. We have actually nothing to do with the material. Although, as in the present instance, we are obliged to make use of the material to convey spiritual truth, we only use the material—that is, your brain and pen—as a medium to express what otherwise you could not know by any other means. IT IS NOT INTENDED BY GOD THAT ANYTHING THAT THE HUMAN MIND IS CAPABLE OF DISCOVERING FOR ITSELF SHOULD BE HANDED TO IT AS A FREE GIFT.

"For instance, as I used the picture of the geologist plunging into the centre of the earth, you wondered why I did not go on and say what he would find there, whether a solid interior of fire, a nucleus of rock, and then a layer of fire, and then the crust, or whatever else it might prove to be. In time this will all be determined by science, and we have no permission nor right to steal from human intellect its chance of glory and strength, by telling beforehand the secrets it delights to gradually discover.

"In the realm of matter all that man needs to know can be brought to light by him, and it is his zeal for knowledge and brave defiance of obstacles, his patient waiting and observing, his almost miraculous sagacity and power of concentration, which have produced the high rate of natural intellectual force in the mass of people to-day. The leaders, the workers, the thinkers, leaven the whole lump with the fire of their transcendent genius, and it would be a poor part for a spirit to play to crush out and render useless the very ambition for knowledge and growth which makes humanity but little lower than the angels,

CORNERING A SELF-CONFIDENT CRITIC.

Truth may enter through a tale, as Tennyson reminds us, and we find an illustration of the fact in the following bit of amusing dialogue which occurs in Mr. C. Wickliffe Yulee's clever novel, "Overshadowed" (Riders, 7/- net). Hanson, a former fellow of Cambridge, after indulging in some sharp satire concerning Spiritualism, has just been compelled by Malcolm M'Kenzie, one of the leading characters in the story, to admit that he has never himself made any experiment to test the genuineness of mediumship, whereupon Malcolm inquires: "Are there not some men of high scientific rank who have experimented and become convinced that there are enunciations by mediums which could only come from an intelligence other than the medium's?" Hanson makes what he thinks is an effective reply:—

"What you say is quite true, but human testimony is fallible, and where we find it contradicts the laws of Nature, the great mass of men of scientific fame refuse—find themselves unable to believe it. Take, for instance, telepathy, where the mind of a person in Australia is supposed to operate upon that of another in London, just as distinctly as where the person is in the next block. Now, there is an immutable law of Nature that all forces proceeding from a point, no matter through what medium they travel, whether through earth, air, or water, diminish as the square of the distance, so that the impulse from the person in Australia ought to be eleven million two hundred and sixty-four thousand and six-tenth times more feeble than that from a person in the next block."

The effect of this argument would have been in any case telling, but whilst the eleven millions created a formidable presumption in its favour, the six-tenth showed a degree of painstaking veracity absolutely convincing. . . . Smiling slightly, as he realised the force of Hanson's decimal fraction, M'Kenzie began by asking the question:—

"When you speak of Nature's laws, Mr. Hanson, you do not mean, do you, that the Maker of those laws, whether you call Him God or the Great Cause, wrote them out on parchment or stone, and gave them into your keeping, but that you, perhaps a smaller part of the Universe, having observed that Nature, under certain conditions, behaved in such and such a way, set that down as a law: just as an observer in London from Mars or Thibet, seeing the traffic pass to the left would conclude that was the law, and would come to a similar conclusion in Paris as to its passing to the right?"

"Ever since Bacon's time," assented Hanson, "we have deduced Nature's laws from observed facts."

"And where you find," continued Malcolm, "a variation in that law, you sometimes find that it proceeds from conditions not before suspected: as, for instance, when Leverrier saw that the planet Uranus in its orbit did not obey Kepler's laws, he did not infer that the laws were contradicted, but that there was some hitherto unknown force existing. This was found to be so by the discovery of the planet Neptune. When Professor Henry, the head of the Smithsonian Institution at Washington, and the real inventor of the telegraph, first heard the telephone speak, he said that it made him doubt the great law of Conservation of Energy. If hearing a voice conveyed a few miles along a wire could make him question one great law, what effect ought it to have to learn, as all the world has lately,—here he took out his pocket book, and extracting from it a newspaper clipping, which he looked at, continued—"speech which ordinarily could not be distinguished fifty yards away has, by means of wireless telephony, been distinguished forty-five billion, seventeen million, six hundred thousand yards distant, where according to your law of diminishing as the square of the distance, it ought to have been seventeen million six hundred thousand and nine hundred and seven thousandths times more feeble."

All of the auditors had read of the feat in telephony,

(Continued on page 308.)

BUST OF MR. J. J. VANGO AT THE ROYAL ACADEMY.



The above is a photograph from the bust of Mr. J. J. Vango, executed by Mr. J. A. Stevenson, the distinguished Sculptor, who is a valued contributor to "Light." A feature of the work is the introduction of a sunflower—a symbol that will readily be interpreted by those acquainted with Mr. Vango's mediumship, which extends over nearly forty years. The bust is well-placed, in the Lecture Room, and is one of three exhibits by Mr. Stevenson. We believe it is the first time that a medium has received in this fashion the attention of the Royal Academy.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

DR. CRAWFORD'S EXPERIMENTS.

W. B.—The late Dr. Crawford did not enter on his experiments as a Spiritualist, but rather as a scientific man who saw that there was a case for supernormal phenomena and desired to investigate it and further to ascertain the nature of the causes at work. He contributed his first papers on the subject to *LIGHT*, and these were afterwards published in book form under the title, "The Reality of Psychic Phenomena." In his last book, published after his death, "The Psychic Structures at the Goligher Circle," he goes exhaustively into the question of the character of the substance ("plasma") employed by the unseen agencies or spirits which produced the various manifestations. He was not much interested in mental phenomena, which he regarded as unreliable—his experience of clairvoyance, for example, did not prepossess him in its favour, so erratic were the visions described to him. But that was doubtless due partly to unfavourable conditions and partly to the fact that, just as with music, painting and other gifts, mediocrity is the rule and excellence the exception. He found only one or two clairvoyants upon whose accounts of the unseen agencies at the Goligher Circle he felt he could rely. His work will probably be carried on by an able scientific investigator.

THE DESTINY OF THE SPIRIT.

V. UNDERWOOD raises the question whether in the end the individuality of the spirit is lost by being merged in the universal spirit. That is supposed to be a Buddhist idea, but it is not held by the most enlightened Buddhists who see how a spiritual truth may be perverted by being regarded from a material standpoint. Tennyson, in that state of illumination which came upon him once or twice, felt as though he had become one with the universal life and yet was never so much himself—the idea of extinction was absurd to him in that state. There seems to be no doubt that the supposed extinction of the self is simply that it becomes taken up into a larger life of which it forms part—a great expansion of consciousness so that the spirit becomes at one with the Divine consciousness, losing the feeling of separateness which belongs to the personal consciousness, and yet never so truly itself.

DIVERSITIES OF GIFTS HEREAFTER.

S. J. E. enquires whether people who are unmusical in this world will be unmusical in the next. Why not? There must be infinite variety there as here. It is not a moral defect to be without the musical sense, or rather the faculty which finds its special expression through the musical principle.

This is not to say that the "harmonies of heaven" will not take some other expression. A painter expresses harmonies in colours, a mathematician in numbers, and so on. Spirits of advanced intelligence show quite different lines of progress, but we understand that the development is always towards a complete rounding out of character. "Diversities of gifts" will always obtain in the evolution of individuality. Each has some "strong point," some special characteristic. It is very much the same as here except that the activities are carried on upon a higher level.

A MESSAGE IN NUMBERS.

H. V. writes: "A friend received a message recently for myself per table. Presently they were told to count, and 29 numbers were given, the receiver having no idea what they meant. Only afterwards by taking A to be 1, and B 2, C 3, was it found to spell out a very clear and definite message. Does not this prove, as conclusively as can be proved, that it is not the subconscious mind of the receiver at work? Nor can the receiver aid in the least degree by any anticipation of words or letters to follow. Such experiences must be common, but I should be glad to hear what you have to say about it." It is always difficult to make any positive pronouncement, because some of the supporters of the subconscious mind theory give it an almost unlimited application. But for the plain man, H. V.'s experience is of distinct interest and value. I hardly imagine it is common, for I have not heard of a precisely similar case. But one does not look for conclusive proof to the general public on the basis of a single case. It is the great number of cases which carry conviction by their cumulative force.

THE ORIGIN OF SPIRITUALISM.

D. P.—It is difficult to write definitely on this question. The Hydesville phenomena certainly did not originate Spiritualism except in a limited sense. They gave a certain definiteness and coherence to the idea of actual communication in modern times between this world and the next. They may be said to have been the commencement of systematic methods of communication. But some years previously Arago, the French astronomer, was investigating psychic faculty although its true nature was not then known. Some account of Arago's experiments with a medium was given in *LIGHT* some years ago. One must remember also that the term Spiritualism has more than one significance. In its large meaning it covers the philosophical doctrine that the Universe is spiritual in its nature, as opposed to materialism; in its narrower meaning it applies to the Spiritualistic movement which, unless its religious and philosophical sides are taken into account, would be merely Spiritism.

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Mr. HAROLD BAYLEY, has presented the whole Edition to the "Light" Development Fund, so every copy sold will in future help this fund.

(Continued from page 306.)

and it scarcely needed the elaborate figures to prove its significance; but as Moses' greater serpent devoured the smaller ones of the Egyptian magicians, so M'Kenzie's nine hundred and seven thousandths gobbled up Hanson's six-tenths. In order to make the difference more marked, M'Kenzie added, "And instead of travelling at the ordinary rate of sound, which would have taken some twenty-two hours to traverse the distance, it travelled it instantaneously." Then, without waiting for his antagonist to rise from the dust, he proceeded:—

"But even had you proved your case against telepathy, which I do not think you have, it would not apply to Spiritualism. In telepathy you are considering one physical organism operating upon another physical organism, whereas in Spiritualism we have only one physical existence, which is operated upon by an existence which is spiritual, and which you have never so far observed sufficiently to establish any laws regarding it."

SPIRITUALISM AND CHRISTIANITY.

Mr. Thomas L. Banks, Hon. Sec., Preston Spiritualist Alliance, 3, Waverley-road, Preston, writes:—

Last Sunday evening the subject of the Rev. Walter Winn's letter which appeared in *Light* of April 9th, was dealt with by the Preston Spiritualist Alliance Liberty Group, and a resolution was passed unanimous that the secretary be instructed to make a suggestion to you—that when any person with creedish ideas should send such a letter that was sent by the Rev. W. Winn that it would be as well for the movement if you kindly explain to the writer that he made a study of comparative religions—especially the secret or esoteric teaching of all religious systems. A little study should convince the student that what is true in Christianity is Spiritualism and what is false is Paganism.

It is quite common for the Literalisers of all religious systems to attempt to put new wine into old bottles, and if they were encouraged there is no telling where we should eventually land. In conclusion, we would like to draw the Literalisers in our movement attention to the following verse:—

When I found Him in my bosom
Then I found Him everywhere;
In the bud and in the blossom,
And in the earth and in the air.
And He spake to me with clearness
From the quiet stars which say
When you find Him in His nearness
You find Him far away.

[We print the above letter as received. We are aware of advanced clergymen of the Church of England and other ministers who have made a study of comparative religions, but have not arrived at our correspondent's conclusions.]

WHITSUN NUMBER OF "LIGHT."

Next week we expect to publish an article by Sir Oliver Lodge on Ectoplasm. Other features will be "Problems of Mediumship," "The Spiritual Element in Royal Academy Pictures," and "The Feast of Pentecost."

"PEARSON'S MAGAZINE" for May contains some pathetically interesting stories of the Tsar's children, by Mr. J. B. M. Epps, who was for many years a tutor in the Imperial family of Russia.

A DRAWBACK of the modern newspaper is that too much is presented to the eye at a time, so that the attention is distracted and can only focus itself by an effort. Mr. E. J. Detmold, on the other hand, is so careful that we shall not miss the full significance of the philosophy enshrined in his "Life" (Dent, 5/- net) that he sometimes will not allow more than a single phrase or sentence to a page in a book in which every second page is blank. We do not deny that these broken sentences and phrases often afford food for reflection, but having in mind the present high price of paper (and the book is beautifully got up, printed in silvery grey ink on thick creamy paper), we think the author is putting too high a value on his work.

A DREAM GRAMAPHONE.—Mrs. G. de Aguirre, of Ravenna, Ohio, sends us a cutting from the "Plain Dealer," an important American journal which relates that Mr. R. L. McIntosh, of Cleveland, possesses a diary kept by him as a boy of twelve (forty years ago) in which he records that he dreamt he was listening to concert singers in the room below his bedroom. In his dream he asked his father who the singers were and the father replied that the voices all came from a box, that he had in fact "bought the voices," so that he would have a concert at home. "And now," to quote the newspaper, "the dreamer knows that his dream has come true in the invention of the gramophone."

FROM A CLERGYMAN'S NOTE-BOOK.

It has never been my lot to see any psychic phenomena on a large scale as some seem to have done, but as I compare my own experience with what I read of the experience of others, I am often surprised with the many striking samples I have had of what is possible—samples which differ only in degree from the greater manifestations of which we read.

The first example I ever heard of matter passing through matter was the well known instance of the bell being brought from the dining-room to the closed and sealed library in Sir Wm. Crookes' house. Later on I was told by a gentleman holding a very high and very responsible position, which of itself would be a sufficient guarantee as to his character, but whom I knew apart from this to be absolutely reliable, that in an arranged test case at which he was present a specially marked penny was laid on a bare table in Birmingham, that it seemed to fade away, and that in the course of some hours it was received back from the circle in Liverpool, which was working in conjunction with the one in Birmingham.

In those days I had a small crucifix which hung in my bedroom behind the washstand which stood out about four inches from the wall. I specially value this Crucifix because it was brought to me from Bethlehem, and in order to ensure that it should not fall a bronze ring had been fixed to it, and it hung on an nail, the head of which was decidedly larger than the ring.

One morning the housemaid announced that the crucifix had fallen on the washstand, and that she had found it under the rim of the washstand basin. I had not noticed this when dressing, and remarked that the vibration of a passing traction engine must have shook it off the nail. But as I thought about it I remembered that the head of the nail was larger than the ring, and that if it had fallen it would have fallen behind the washstand, which stood away from the wall. When I went to replace the crucifix the nail was still so secure in the wall that I had to fetch a large pair of pincers to remove it before I could replace the crucifix.

What took place in the night, silently but effectively? Whether the bronze ring passed through the iron nail or the iron nail through the bronze ring, or whether they passed through one another I have not the slightest conception, but of one thing I am absolutely positive, and it is that neither I nor anyone else in the flesh removed that crucifix—it was no accident.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. J. Wasley.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Mary Gordon.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11 and 6.30, Mrs. M. H. Wallis.

Battersea.—640, Wandsworth-road, Lavender Hill.—11.15, circle service; 6.30, Mrs. C. O. Hadley. Thursday, 8.15, service.

Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), whist drive. Sunday, 11 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mrs. Graddon Kent.

Brighton.—Athenæum Hall.—11.15 and 7, Mr. H. Bodington; 3, Lyceum. Wednesday, 8, Mrs. Ormerod, address and clairvoyance.

Sutton.—Co-Operative Hall.—6.30, Miss Violet Burton. 12th, 7.30, Mrs. Jamrach.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. Blackman. Thursday, 8.

Peckham.—Lausanne-road.—7, Mrs. A. Jamrach. Thursday, 8.15, Mrs. B. Petz, clairvoyant artist.

ANSWERS TO CORRESPONDENTS.

E. LINDSAY.—A dogma is simply a positive assertion made on authority. It is not necessarily wrong, although the term "dogmatic" has come to mean a form of arrogance in opinion. Where dogma becomes offensive is where it is merely a positive opinion which the holder of it desires to enforce on others without regard to real proof.

METH.—A very interesting, valuable, and, we believe, a quite accurate account of a remarkable psychic experience. But you must remember that these things point more to temporary extensions of consciousness which do not necessarily indicate a real departure of the spirit from the body, although the experiences may suggest that kind of interpretation.

B. M. G. (California).—Yes, it is a life that comprehends all the "graces and anxieties." But the further we go the more we are assured of our ground. It is only on the details that doubt exists, and there's room for differences.

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Just think of it! All the time, outside our very doors, a multitude of helpless children and stricken Mothers are perishing for want of food and clothes, not One Thousand, Two Thousand, or a Hundred Thousand, but MILLIONS; It is not in China or Tibet. It is in Europe—a mere tourist's trip from where you are reading now.

A TERRIBLE FACT.

Cruel famine is stalking amongst those helpless mites, without clothing, without shelter, and spreading its miserable agony far and wide. *It is a terrible fact that in some districts there is not a child alive under the age of 7 years.*

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Milk, Fat and Meat are three of the great vital food elements—lack of one is evil enough, but the absence of all three is fatal. Is it surprising that thousands are dead and thousands dying?

"Hundreds of men and women have fallen by the roadside in their hopeless search for food and shelter. In the mornings motor lorries of the Estonian Government travel round the country on the gruesome task of collecting the dead bodies. All of them are diseased, emaciated and destitute of clothing, for immediately death takes places scores of half-naked people are ready to strip from the dead body whatever clothing it possesses.

One result of these deaths is that enormous numbers of children are left destitute."

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Many of us can spare a few shillings, others a few pounds, others a hundred or a thousand pounds—without stint or sacrifice. Your opportunity is now. Lord Weardale—the Chairman of the "Save the Children Fund"—wishes again to tender his warmest and sincere thanks to those who have already listened to the call of the suffering little ones and have so generously contributed towards saving the lives of others.

But for each one who has given THERE MUST BE FOUR OR FIVE WHO HESITATE—whose hearts have been stirred by the appeals, but who have not allowed their better feelings to have their way. It is to these, and to ALL WHO READ NOW, that the averting of a colossal monument of starvation is entrusted.

Think of the Millions of little ones who are in immediate peril. Think of the blood-ties, of the terrible sacrifices we have made in the war that civilisation might be spared, and think that now—in spite of all—the awful aftermath of war is threatening the destiny of mankind in this appalling fashion.

If we let to-morrow dawn before we have done our utmost to help, who knows how many more infant lives will pay forfeit?



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**MEETINGS IN MAY.
IMPORTANT NOTICE.**

As there will be no meeting on Tuesday afternoon
or Thursday evening next:

Mr. H. W. Engholm will deliver his Address, "Is Spirit-
ualism a Religion?" on Thursday evening, May 26th, at
7.30, in place of Miss Lind-af-Hageby, who is detained
on business in the South of France until next month.

The Offices and Library of the L.S.A. will be closed on Whit
Monday and Tuesday, May 16th and 17th.

FRIDAY, MAY 13th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address
on "Spirit Companionship and Guidance." Medium,
Mrs. M. H. Wallis.

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SUNDAY, MAY 15th.

At 11 a.m. ... MR. F. E. BEARD.

At 6.30 p.m. ... MR. ERNEST HUNT.

Wednesday, May 18th, 7.30 p.m. ... DR. W. J. VANSTONE.

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AFTERNOON, 3 p.m.—Clairvoyance by Mrs. Jamrach, D.N.U., and
Mrs. Maund.

EVENING, 7 p.m.—MASS MEETING. Speakers—
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No. 2,105.—VOL. XLI.

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[a Newspaper]

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Come forth into the light of things, let Nature be your teacher.

—WORDSWORTH.

It has been said that "we travel while we sleep"; but one would be inclined to take that statement as something in the nature of a figure of speech, even when it is considered solely from the psychical standpoint. It is, of course, foolish to dogmatise on these matters, but we have often felt that these cases of "travelling"—where the sleeper, for instance, appears to visit other scenes and sees them as they really are—point rather to "extension of consciousness" than to the actual transit of distance in any geographical sense. In hypnotic states the same phenomena are observable, and it seems possible that psychical experiences in sleep, or veridical dreams, relate to a similar condition in the consciousness of the sleeper. Writers on hypnotism have asserted that some sleepers pass in and out of the hypnotic state during their slumbers. From observation and practical experience we are disposed to accept the idea as a true one.

* * * *

Taking the hypnotic theory as an explanation of psychic experience in sleep, we can see an explanation of the beautiful or solemn dream, with a real spiritual basis, which winds up suddenly in a ridiculous way. Such cases have been recorded of people under hypnosis or the influence of anæsthetics. The sleeper's higher consciousness temporarily in touch with spiritual states is suddenly submerged once more into the region of physical brain activity. Dimly feeling that something was required of it, the lower consciousness would do its little best to complete and round off the story with something of its own. The result would be much like the effort of a novice in music who tried to complete an unfinished symphony by a great master. Coleridge is said to have dreamt the whole of his wonderful poem, "Kubla Khan," and he always lamented that he could only recall a part of it. Perhaps it was as well. If the lower consciousness had crept in during the forgotten portions of the dream, we may be sure that the result would have been amazing bathos!

* * * *

There is much justification for the complaint that some of the public oratory at Spiritualistic societies is of a very low intellectual level. One correspondent

"Light" can be obtained at all Bookstalls and Newsagents; or by Subscription, 22/- per annum.

speaks of "twaddle and arrant absurdities" and "slovenliness of thought and terminology." But this sort of thing is by no means confined to Spiritualism, which is only at its beginnings. New truths are proverbially ungainly at their birth—but they grow. The first products of 'prentice hands leave much to be desired in the way of skilful workmanship, but the apprentice becomes in process of time a clever artificer. What we most regret just now is not unskilfulness but feebleness and timidity. We respect the bold utterance, even if it is a mistaken one. We are impatient of the spirit that pules about dangers and obstacles, that fears the prejudices of the ignorant on the one hand and the lurking perils of the "mysterious unknown" on the other. Purveyors of half-baked philosophies, illiterate, shallow, deluded—we can excuse them if they do not whimper. After all, life is more than literature, and if the science of a future life is to be placed on a firm and stable basis it will be by the courage that speaks strongly and plainly its convictions rather than by the feeble bleatings of those who half believe and half distrust their truth.

THE DIVINE EVENT.

"Pentecost is at hand!" said a certain beautiful soul to one of his fellows. The words thrilled the heart of the hearer like a strain of distant music, and sent his thoughts flying back upon the long, long path of nineteen hundred years, before Cathedrals were, or any Temple stood upon Zion's height; and further still, to vast assemblies in far more ancient times, and gatherings of Hebrew multitudes, keeping the New Moon's feast when seven times seven days had passed since the celebration of the national deliverance.

And as the punctual earth speeds on her way down the centuries, a deep instinct calls to each passing generation: Forsake not the assembling of yourselves together! The lesson which flashed out anew in tongues of fire and rushed in the spirit wind on that day was the enormous power that falls upon men when the minds and wills of many are unified in a common purpose and a common hope. Heaven gave a wondrous largesse to that tiny fraction of the race, a little over a hundred souls altogether, because they had offered the one thing needful to command it, a single-hearted bond of fellowship and loyalty, a purpose dear to the heart of One who promises to be wherever two or three, even, of His own, are gathered together.

Many great organisations in these days net the globe in a world-wide scope that overpasses national and even racial limits. There are principalities and powers, a Holy, or an unholy, Spirit behind all great movements, and since we cannot choose but serve one or other, our safety lies in knowing well where our own post is, and in continually reinforcing our single strength by active and visible fellowship. Pentecost does not teach men to go into the woods, alone, to worship God, but rather "in solemn troops and sweet societies," as is the practice in the heavenly country beyond the veil. Solitude is indeed "the mother-country of the strong," but only of the strong; and silence is at times an essential need of the spirit, but the opposite principle must equally have its due. Even the Holiest, we are told, belongs to an Order, and rejoices in a certain Divine kinship.

The noble words communion, community and commonwealth are those that most expressly fit the time and its need to-day. For we know that the great Age now in its wild and fiery dawn will see a long step made towards the culmination, the welding of men of many different gifts, colours, and callings, into that one body "fitly joined together and compacted by that which every joint supplieth" under its great Head, so that the whole race may move more swiftly towards that "one far-off Divine Event" which is its goal.

F. E. L.

THE SPIRITUAL ELEMENT IN ROYAL ACADEMY PICTURES.

Mr. Frank Rutter, the well-known art critic of the "Sunday Times," in a notice of this year's exhibition, finds that there is a "new spirit" in art, and sees traces of it in the Royal Academy pictures. The old school of painters, he tells us, "dallied with nineteenth century ideas about the supreme importance of treatment, the post-war painters are inclined to let treatment go hang, or more correctly perhaps to maintain that a trivial or mean subject is unworthy of any such treatment."

Perhaps; but one of the centres of interest—if not the chief—in the present exhibition is Sir William Orpen's portrait of "Le Chef de l'Hôtel Chatham, Paris" (No. 115). I admit the "full rich humanity" of the subject, but—it is a man, not an idea.

I did not go to the exhibition looking particularly for "psychic" subjects, although even their appearance would have reflected in some fashion what to readers of *Light* would have been a "spiritual element," because this is for many of us bound up with "a new attitude towards death." There seemed to be but one picture which gave any hint of the idea. This was Mr. Fred Appleyard's "Presences Plain in the Place" (No. 244). Here is the interior of a ruined church or abbey. In the middle is a kneeling figure. Behind it on a bier lies a still form, and around it are the "presences"—celestial figures, some apparently engaged in clothing the arisen spirit. That is very briefly to describe it, for it is hung a little too high for all the detail to be plainly visible. But the idea is there, sufficiently definite not to be misunderstood.

But in seeking the essential spirit of an age or an institution one is rather in quest of an atmosphere in which may lurk suggestions more or less indefinable and elusive—easily to be missed by the student of surfaces.

Taking the "new attitude towards death" as our particular touchstone, such other indications as were to be found were hardly comforting.

A long inspection of Mr. Frank O. Salisbury's picture of the burial of the Unknown Warrior in Westminster Abbey (No. 73) left me and two artist companions wondering at the sombre ritual. There was reverence, but nowhere a gleam of hope. This hardly reflects on the picture, which portrayed an actual scene. The company of mourners was bowed about a "dead symbol." The upward look, the living emblem, was not there. It seemed a little pitiful that not yet are the eyes of the nation's foremost figures raised above the earth in paying tribute to the "great dead."

Much the same verdict might be passed on Mr. Salisbury's other picture, "The Passing of the Unknown Warrior" (315) in which the funeral procession is shown, for here again there was no ray of anything beyond the conventional aspect of death, grisly, dolorous, inscrutable.

"The Journey of the Spirit," by Glyn W. Philpot (No. 177), was a title that seemed full of promise. Alas, the reality was three "poor wandering shades," lifeless of colour, struggling along a craggy mountain path to some unknown goal. Strange mists and unearthly lights hovered around a scene stark and horrific in its details. If it portrayed any truth at all in the pilgrimage of the human spirit, it would be what a philosopher calls a "low form of truth," such as is contained in Matthew Arnold's idea that through strain and travail the soul "mounts and that hardly to eternal life." If there was any spiritual element in the picture it was an exceedingly grey and bleak one.

These things but add colour to a dolorous world. And yet it would not be impossible to find some significance in the picture. Some of the ugliness of our spiritual life may

best be abolished by bringing it boldly out into the light that all may behold it for what it is. While it is concealed, it works like a festering wound, a poison that ferments in the dark.

From the various symbolical pictures I gleaned but little. Mr. Harry Morley's "The Night Passeth, the Day Cometh" (No. 42) seemed to convey a large mystical meaning which may yet not have been in the artist's mind. Female figures at an open-air toilet in the foreground, male figures in shadow passing away at the rear. It seemed to suggest the mystic's idea of the passing of the age of masculinity and the dawn of the Feminine Era. That meaning, of course, could be "read into it," but it may well have borne simply some allusion to the passing of the dark hours of the night and the coming of the morning hours, such as is illustrated in one of Ponchielli's musical compositions. But as an artist friend—one of the exhibitors—remarked, painters are not always aware of the particular significance of some of their symbolical pictures—they seem to come "through the subconscious."

Not being an art critic in the technical sense, I may be wrong, but I found in Leader's "Fringe of the Pinewood" (No. 143) the suggestion of a spiritualised stage of craftsmanship in that distinguished landscape painter. Perhaps I ought not to have admired it so keenly—but I did. *De gustibus*, etc.

One of my friends found a vivid touch of life and its meaning in "London Summer," by Ursula Wood (No. 551). There was certainly a real "cry of the heart" in the face of the London urchin with his flower in the city street.

We did not miss the bust of Mr. J. J. Vango in the Lecture Room (No. 1,140), one of Mr. James A. Stevenson's three sculptural exhibits, the others being "A Seaforth Highlander" (No. 1,239) and "Sir Henry Tanner, C.B." (No. 1,201). We noted that "Mors Janua Vitæ" (No. 1,097) contained no suggestion of any light or life beyond the dark portal except in the title. We found pleasure in some of the elfin pictures—they were but few. Indeed, had our quest been the ordinary inspection we could have found sufficient of grace and beauty to have satisfied our minds.

But we came away with the impression that a great inspiration had been missed, or, at least, that it had not yet dawned in the minds of our artists. Perhaps it needs a higher expression of sensitiveness—perhaps only a mere change of attitude. The Great Idea is always there whether we lift our eyes to see it or not. "Art for Art's sake" is a great word. But Art for Life's sake, or for Love's sake is vastly greater. The great message of Immortality, of brighter worlds where suffering humanity may be renewed, has come, in Art, mainly from the Poets. It hardly has seemed to touch the painter yet, that it may be blazoned in line and colour, to give a new hope to those who look for his message. When the Time Spirit brings us war and famine, and all the catalogue of sorrows, the artist's opportunity should be clearly apparent. He can show us "charmed magic casements" into those brighter worlds, the gleams and intimations of which are already about us.

"The Spiritual Element in the Royal Academy Pictures"—perhaps in next year's exhibition we may find it a more fertile subject than to-day. In the conquest of death, the vision of realms of beauty beyond the walls of matter, the artist may find such inspiration as will put to shame Hazlitt's sneer that "a Royal Academy is a kind of hospital and infirmary for the obliquities of taste and ingenuity—a receptacle where enthusiasm and originality stop and stagnate."

D. G.

THE "QUEER STORY" OF MR. EDWARD BUSH.

I am much interested in the contribution sent by Mr. Barlow (p. 303), but cannot imagine why he should assume that I am opposed to the suggestions he offers. Surely I made my position clear enough. I quote my preliminary statement: "If Mr. Bush and his patron insist that a fraud has taken place . . . they must take the consequences. There is a third possibility."

I do not deal with this third possibility at all. I prefer to leave it to men like Mr. Barlow and others who have made the subject a special study. Of course, it had occurred to me that an examination of previous psychographs would be an integral part of any exhaustive study of the matter. But this is out of my province. I am dealing simply with the superficial judgments of such papers as "Truth," which do not hesitate to attribute gross and senseless fraud to

disinterested and honest men like Hope. If opponents persist in such charges then the accusations they bring will recoil on their own head. I meet such men, and heat such men on their own ground, a thing which most apologists for Spiritualism absolutely fail to do. Every man to his own province.

Personally, I believe that the true explanation of the matter will lie along the lines of the third possibility, but if Mr. Bush and his friends wish to avail themselves of this they must withdraw their charge of dishonesty against Mr. Hope. Until they do this then they must remain in the pit they dugged for another. They will not get out of it without help.

ELLIS G. ROBERTS.

ERRATUM.—By inadvertence the date of the birth of Stainton Moses was given in our issue of April 30th as 1835, when it should have been 1839.

NATURAL LAW IN SUPERNORMAL PHENOMENA.

LECTURE BY DR. W. J. VANSTONE.

"If psychic phenomena appear to violate known natural laws, it is only because they are an anticipation of an altered and progressed state of the race or individual."

With these words Dr. Vanstone outlined the central idea of his address to members of the London Spiritualist Alliance on Thursday, May 5th. It proved to be one of this mystic thinker's happiest efforts, and was received by a large audience with evident signs of pleasure. It was a rich philosophical talk, with just enough reference to practical and evidential matters to enable his hearers to resist the temptation to make excursions into the realms of pure speculation.

Mr. WITHELL, who presided, said in opening the proceedings that he sometimes thought that we did not properly estimate the extent of our psychical powers. We were really centres of mighty forces, which forces, rightly directed, resulted in great good, but, if directed wrongly, produced a certain amount of harm. Fortunately, the forces for good were permanent, while those for harm were temporary. He asked his hearers to devote a brief quiet time before the lecture to focussing healing thoughts on any friends they knew who were ill or in trouble. This would itself illustrate practically the subject on which Dr. Vanstone was about to speak, viz., "Natural Law in Supernormal Phenomena."

Accordingly the delivery of the lecture was preceded by a few minutes' silence.

Dr. VANSTONE said:—

The existence of supernormal phenomena is now demonstrated to the satisfaction of some of the greatest minds of the age, but at present their harmony with known natural laws is not quite so obvious. The natural and the supernormal are one in origin. The term natural is usually applied to material, but is common to the realm of mind and spirit. The word normal is applied to known laws, but it should be progressive and applicable to all advanced exploration, research, and discovery, in every realm of consciousness.

If psychic or spiritual phenomena could be proved to violate natural laws then such phenomena would be antagonistic to unity, and in violation of harmony, destructive rather than constructive. It is, therefore, of importance that every effort should be made to discover the harmonic chord which links supernormal phenomena with known natural laws, otherwise one must condemn the other. Let the proposition be advanced that all supernormal phenomena are the production of latent laws which are in perfect harmony with known laws, but are applicable to supernormal conditions and exercised by a latent but super-consciousness in man, and by discarnate spirits. If this be granted, harmony will be established between natural science and spiritual science, but it will also be shown that the supernormal phenomena are evidence of supernormal consciousness, and that, in turn, demands altered states and conditions, the evolution of which should be the outcome of spiritual phenomena, expressive of a normal spiritual state of the human race, or individual.

Evidence must be sought to discover that nature, mind and spirit are in perfect harmony with one another, but the variation in phenomena, and the apparent antagonism of the same, are only due to an intrusion of the one on the plane of the other. If spiritual or psychic phenomena, in some instances, appear to violate known natural laws, it is only because they are an anticipation of an altered and progressed state of the race or individual. This could be easily demonstrated by reference to many scientific discoveries of the last fifty years alone, in the realm of matter. Adjustment to new conditions is demanded, and must be conceded.

Spiritualism is in the vanguard of the race, and must ever give expression to a larger vision, and this will be demonstrated often by phenomena that cannot be normal in the race until it advances, and accepts the conditions indicated.

How, then, can it be demonstrated that supernormal phenomena are not antagonistic to natural laws, although they appear to supersede them and leave them obsolete? Here is the crux of the whole question. Let me suggest that all miracles and supernormal phenomena are due to already existing but latent laws, and these are called into action by corresponding latent powers in the human spirit and in discarnate spirits, also that these powers may be rendered manifest in different states of consciousness, and are indicative of states through which the individual soul will ultimately pass, and collectively will be the world conditions in which masses of beings will dwell.

Now to proceed with the law of harmony. In the realm of nature we know that musical notes may differ, yet when struck simultaneously are in perfect harmony. Certain colours are quite distinct, but yet are harmonious or are complementary. Certain elements show distinct affinities; and in art the rules of perspective demand harmonious ad-

justment and balance, either in line drawing, or architectural structure. So it will be seen that normal and supernormal require adjustment in relation to states, and each will complement the other.

Let us look, then, at some of the accepted phenomena of Spiritualism, and in every instance there will be apparent antagonism.

Take materialisation, and by that I mean both the formation of a natural body by a discarnate spirit, and also a similar materialisation by human living adepts, which is a well-known and proved phenomenon. The same will also apply to the materialisation of inanimate objects.

Now, the formation of a living body, apart from the fulfilment of the known laws of generation, appears on the surface to be entirely antagonistic to nature; and so it is, according to this material plane, but if it be taken as indicative of an ultimate state and the expression of a latent law, it will be seen to be an evidence of spirit, and to demonstrate the complete dominance of spirit over matter. Even in the realm of mind and will we have evidence of the power of thought to create photographs without light.

If thought and will from human living beings can do this, it is quite compatible with the action of harmonic latent laws that a spirit should form a material body by thought, which thought may be in clear understanding of radio-active matter in different forms, as researchers have at the present moment proved. This is further suggested by the fact that in all materialisation there is an appropriation of matter from the sitters. This is a spontaneous generation of a material body, but the mind and spirit that created it are not spontaneously generated, but are born from above.

In natural science we have parallels for this. Minute living germs in the sea will appropriate the silica of the water, and make the most beautiful vases, baskets, urns, and a thousand other different forms. Even the roots of our cereals use the flint of the soil to make their shiny varnish or delicate spicule.

Life is linked with mind, and dominates matter in inanimate nature only in accordance with the law of its natural being, but in sentient nature according to the plane on which it functions.

By analogy we prove hypothetically the harmony of laws. That which we call natural law is law in harmony with the being of that which functions in its conditions. The natural laws of a fish are in the realm of water, for by its gills it extracts oxygen out of its own element, but the laws of air-breathing organisms are supernormal and antagonistic to water-breathing organisms. But should the tadpole become changed to the frog, that which was abnormal becomes normal, and that which was supernatural becomes natural. Both laws were in harmony with each other on their own particular planes, and each was consistent with the evolution of the creature. But should the frog laws become active in the condition of the tadpole, antagonism and abnormality would be in evidence, with consequent lack of harmony.

The creative laws of nature are obvious, but so also are the recreative, or laws of transmutation.

Nature constructs in the gross, but passes on by metamorphism to the subtle. In other words, she has always in store latent principles, which for their expression demand disorganisation, disintegration, transformation — which means re-birth, or consciousness awakened on a fresh plane of being, and transmutation of matter accordingly. This is seen in the metamorphic rocks and the formation of crystals; also in the changes of the caterpillar to the butterfly, and that of the pond larva to the air-breathing dragon fly. For the dragon fly, with compound eyes and membranous wings, to appear to materialise again amongst his brother larvae in the mud of a pond, would be antagonistic to the law of their condition; but if it could reappear as a larva, but beautified by some trace of its higher life, it would be perfectly consistent, but difficult to be conceived of by the observers. By this analogy it will be seen that laws which appear unnatural are perfectly normal in their own planes.

Spiritualism, therefore, not only finds it incumbent to demonstrate the legitimacy of supernormal phenomena; it must seek to evolve in its recipients those changes of consciousness and states by which is evolved natural correspondence with the new laws of being. In the phenomena of levitation and movement of inanimate objects there is an apparent violation of the law of gravitation, or a suspension of natural laws. It may be argued that if one law is suspended for another, it is because they are antagonistic, which is contrary to harmony. But such is not the case, for when a person is sitting in a chair and is levitated by an unseen force, it has been observed that a floating movement occurs, and that is characteristic of what is well known, viz., that the persons present give off a plasma of finer vibrations by their minds and wills, or the will of the spirit-worker attunes the medium to the object, with the result that conditions are provided in which the person or object floats in mid air.

A piece of wood in the bottom of an empty tank is held down by gravitation, but if that tank be filled with water it will float to the surface. In like manner a bar of iron will float, but you must first change its specific gravity. This change takes place in levitation by alteration of the rate of vibrations. Again we see perfectly natural laws operating in apparently supernormal phenomena, but again, also, this involves the demand for a suspension of the old and the

awakening of the new consciousness in order that the spirit may dominate and utilize matter as it wills.

The same applies to the passing of matter through matter. It is a perfectly natural law by which you transpose a solid into a fluid and a fluid into vapour, and each of these forms of matter will pass through the other. It is also perfectly natural to change either vapour or fluid into solid. Thus a solid crystal may be reduced to a fluid, and passed through a solid, and recrystallized again. The material of the original solid will retain all the principles of its law of crystallization when in the fluid state, and make true assertion of these when conditions are provided.

In like manner, mind, acting in living human spirits or discarnate spirits, can produce such phenomena by perfectly natural laws. It has been well established that writing has been found on sealed slates, and messages produced on photographic plates without the aid of a camera; also paintings wrought by no visible means, the latter sometimes without pigments and brushes. Here, again, is apparently a violation of natural laws, but when we know what the scientist tells us about the powers of radium and other radio-active substances, it becomes apparent that energy can be focussed and applied, as we can use a pencil of light. A radium emanation can only be retarded in its progress by the densest of metals. If it be premised that energy in a form like radium can be released from all atoms of matter, or if, further, we accept the electronic theory of matter, i.e., that matter is composed of electricity and nothing else, we find it quite possible to explain such phenomena as those named in the light of Professor Soddy's experiments in writing with a tube of pure radium.

Spirit can express thought on matter by means of the human brain, and I have received satisfactory evidence that thought can affect photographic plates and material substances when in conjunction with the sun's rays and a tube of radio-active matter. Spirit beings can then apply nature's laws, and produce supernormal phenomena in perfect harmony with the known laws of matter.

(To be continued.)

MUSIC HEARD AT DEATH BEDS.

Referring to our "Note by the Way" (p. 277) several correspondents furnish us with instances of music heard by dying persons or by those in attendance on them. Mrs. Leaning sends us the following cases:—

When Lily Sewell was dying music was heard apparently coming from a corner of the room, on two days preceding the death. This was not audible to the child herself, but was heard by both parents in the room, another daughter in the passage, and a servant at work two floors below. On the third day, that on which the child died, the sound was like that of an *Aolian harp*, seeming to pass through the room and house, and out of the door. ("Phantasms of the Living," II., pp. 221, 2.)

A Master at Eton, in 1881, attending on his mother's death-bed, heard within a few minutes after the passing, the low, soft music as of three girls' voices singing a hymn, recognised as "The strife is o'er," etc., which was audible to two others present, and to the doctor in attendance, who looked out of the window to discover the singers. On the night following the death of a girl of 21, music "such as mortals never sang" was heard. (Bennett, "Direct Phenom. of Spiritualism," pp. 49-53.)

A similar instance is related by the Latin chroniclers of Saint Elizabeth of Hungary, and was embodied by Kingsley in his exquisite drama of "The Saint's Tragedy":—

Abbess: What was that sweet song, which just now, my Princess

You murmured to yourself?

Eliz.: Did you not hear

A little bird between me and the wall,

That sang and sang?

Abbess: We heard him not, fair Saint.

Eliz.: I heard him, and his merry carol revelled
Through all my brain, and woke my parched throat
To join his song: then angel melodies
Burst through the dull dark, and the mad air quivered
Unutterable music. Nay, you heard him.

Abbess: Nought save yourself.

—(Act. iv., sc. iv.)

M. Alphonse Berget, Examiner to the Faculté des Sciences, Paris, sends Flammarion an account of his mother's experience. She had gone up to an attic alone to look for something, and suddenly heard the voice of a friend singing "as only the dead could sing." She ran downstairs sobbing, and fainted; but it was the triumphant song of release she had heard, for her friend had taken the veil three years before, and at that hour had died in a distant nunnery. ("L'Inconnu," p. 78, Ch. iii., case 8.)

In the "Memoirs" of Samuel Foote it is related that one night in 1740 he was kept awake for some time by "the softest and sweetest strains of music he had ever heard," which he supposed at first to be a serenade, welcoming him to his father's house in Truro, but finding nothing to justify this idea, he concluded that it was his imagination. We must remember that he was a dramatist and actor, accus-

tomed to exercise imagination freely. The experience, however, coincided with a tragedy in the family, for at the time his uncle, Sir John Goodere, was engaged in having another uncle, a naval officer, forcibly seized and strangled. It perhaps requires some effort of imagination on our own part to discover any connection of cause and effect between soft music and a violent death, but Foote eventually concluded that it was meant as a warning. (Ingram, p. 252.)

The "low, soft tolling, as of a distant silver bell," in one case, and the sound of a passing-bell, which seemed to come from the moonlit church in the stillness of night, and was heard by a girl and her governess from an open window the Manor House near by, are two cases reported by Spicer but the most beautiful is as follows, and relates to the death of Dr. Kenealy's only brother:—

"His brother's bedroom opened on a large and far-extending tract bounded by green hills. In this apartment most of the members of the family—the doctor among them—were sitting about noon, the sun streaming beautifully through the thin, transparent air, when suddenly a strain of melody more divinely sweet than any earthly music they had ever heard, rose near at hand. It was the melancholy wail of a woman's voice, in accents betokening a depth of woe not to be described in words. It lasted several minutes, then appeared to melt away like the ripple of a wave—now heard, now lost in whispers—till 'nothing lives 'twixt it and silence.' As the song commenced the dying boy fell into the last agony, but such was the effect of the circumstance upon those who stood around that their attention was almost distracted from the solemn scene. . . . As the last note became inaudible, the child's spirit passed away." (Spicer, "Strange Things," pp., 115, 116.)

Stead also had a case reported to him of a man and his wife, in Guernsey, being awakened by very beautiful music, which coincided with the death of a grandparent in Dorsetshire. ("More Ghost Stories," p. 49.)

Mrs. Susan M. Lunn (Gatehouse-of-Fleet) vouches for the following:—

"About forty years ago a good old woman, belonging to the humbler class of society lay dying. Suddenly she opened her eyes and said to those around, 'How beautiful the church bells sound.' There were none that they could hear, and shortly afterwards she passed away. Her friends felt that just as in 'The Pilgrim's Progress' 'all the trumpets sounded' on the other side for Mr. Valiant-for-truth, so the chimes of bells welcomed this gentle soul."

Mr. Joseph Clark (Street, Somerset), who is greatly interested in the subject, and has been making inquiries in cases, states that some time ago he received a letter from a gentleman living at The Hague (Holland) in the course of which the writer said:—

"My whole family have always been very fond of music with the exception of my only sister, who disliked it. She died at about fifteen years of age, and in the very moment of her passing over she said 'I hear such beautiful music.' I think the case is not only remarkable because she heard music, but because she found the music at that moment beautiful."

The following striking case is narrated by Mr. F. H. Rooke (Guildford):—

"Some years ago my sister and I had a joint experience, which has been the greatest comfort to us.

"Our mother lay dangerously ill, every nerve racked with rheumatoid arthritis, and both nurse and doctor seemed to think that her sufferings could not last much longer.

"One night about 1 a.m. my sister was sitting up with the nurse (I was sleeping on another landing), when her attention was transfixed by the most beautiful majestic chords, as if every golden note of melody was being played on some heavenly instrument—music far exceeding anything she had ever heard. Turning to the nurse, she said, 'Did you hear that?' 'I heard nothing,' was the answer. At that moment I entered the room saying 'Where does that beautiful music come from?' The music had awakened me out of heavy slumber.

"As we spoke the sounds died away, and on looking at the bed, it was evident to me that the sweet spirit of our devoted mother had passed to other realms to these beautiful strains. Our father, who slept on the same floor as the invalid, and who, we felt, was as entitled as we were to hear the music, heard nothing."

THE ICE AGE.—On April 27th, Major R. A. Marriott, D.S.O., Governor of Exeter gaol, an occasional contributor to LIGHT, gave a lecture in the Barnfield Hall, Exeter, under the auspices of the local Spiritualist Society, on "The Ice Age," in the course of which he pointed out that a discovery made by a well-known Spiritualist, the late General Drayson, had completely explained the date and operations of the last Ice period. He asked the audience to agree that the Ice Age was due to the tilt of the earth, which Drayson had shown was continually going forward. Other scientists had demonstrated to the same conclusion, and it had been recently discovered that the Great Pyramid, by its position and structure, embodied all the cardinal points of Drayson's discovery.

THE DESCENT INTO HELL.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 298.)

THE DESTRUCTION OF ATLANTIS.

All students of this subject know what an extensive use is made by the intelligences on the Other Side of pictures presented to the sensitive mind. Over and over again it has happened to us to be told by the sensitive, "I am shown a picture of a landscape with mountains in the background and a river flowing," or, again, "I am taken across the water to another country and I am shown a small settlement and a number of rough log houses"—and so forth. Now, what may we conjecture as having happened when St. Peter was prompted to write this allusion to the spirits under detention? Doubtless there was shown to him a picture of a great world catastrophe, whole tracts of country being overwhelmed by a raging flood and human beings exhausting every resource in the endeavour to save themselves from the deluge. St. Peter was a Jew, and his instant and most natural interpretation of the picture would be that it represented an event which figured so largely in Jewish tradition, viz., the Noachian deluge. But if the Noachian deluge, as such, is not historic, then we can hardly suppose that he was shown a picture of it. In all probability the story of the Noachian deluge, as it has come down to us, enshrines what man remembered of the colossal world catastrophe which involved the destruction of the continent of Atlantis and whelmed it under the waves of the present Atlantic Ocean. Bit by bit there is coming to us authentic knowledge about this awful cataclysm in which untold millions perished.

But why did they perish? Because, as we learn from psychic sources, they were using lofty knowledge for purely material ends. Man, in fact, had become a danger to himself. He had laid open many of the secrets of Nature, had gained command of many of her most potent forces. He was using them entirely for selfish and material ends. That the Higher Powers would not tolerate. Sooner than see it perpetuated they permitted a terrific catastrophe to destroy the whole Atlantean civilisation. The more enlightened and progressive members thereof would, we can well believe, make rapid advance in the spirit spheres. Others might come into re-incarnation and recommence their progress in other lands. But there may well have been a disobedient, obstinate and impenitent section which resented the interference of the Higher Powers and remained angry and resentful in the spirit realms into which they had entered. That frame of mind would render progress impossible, so that they might go on from age to age being retained in the custody of Hades, waiting their return to a better mind. And when in the fulness of time the greatest of all psychics descended to bring the new revelation of God to mankind, it would be essential for the completion of His mission that He should descend into the realm where these obstinate spirits were detained so that He might proclaim to them the new message of hope and stir them into the abandonment of their sullen and resentful attitude. And is there not something very probable in the conjecture that St. Peter was first shown a picture of the catastrophe which had overwhelmed the ancient world and was then prompted to write how his great Master had descended even into that subterranean sphere that none might be left uncheered or uninvigorated by knowledge of the great experiment which was being so triumphantly achieved? The men who perished at Atlantis and whose obstinate spirits yet remained in Hades, were not the whole of the ancient world. But their presentation was intended to be typical of all. Only they and others equally obstinate were under detention in the dim regions which the Great Psychic visited in the interval between death and resurrection.

CREATION'S UPWARD PATH.

Nor can we stop there. Let us bear in mind that the upward struggle is not limited to the spirits which have once been enshrined in a human frame. Modern psychic research goes to confirm the belief which the great theory of evolution suggests, to the effect that not humanity alone, but the whole creation, is on the upward path. Consequently, we must conclude that a destiny is marked out for the animals as well as for us. Their consciousness is the same as ours except that as it functions in an inferior vehicle it is not capable of rising to the same height. Farther down there are the plants, and still lower



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

the created entities which we call inorganic—the rocks, the metals—though they are probably all evolving towards the organic and thence upwards along an eternal highway. Both St. Paul and St. John well knew that the relationship of the Logos with the creation was not limited to the human element thereof. In St. Paul's own words (Rom. viii., 22), "To this day the whole creation groans in its shackles and throbs with pain," in the anticipation, as he says, that it will one day be freed from its thralldom to decay and gain the glorious freedom of the children of God. So that probably we are not going too far if we surmise that the descent into Hell went further than the proclamation of the good news to discarnate human intellects alone. In some mysterious way the message was communicated to the whole of the groaning creation. And is it not at least probable that its inarticulate response was marked by the earthquake which occurred and by the darkness which covered the whole land at the time of the Crucifixion, as well as by the rending of the Temple curtain from the top to the bottom?

I think we can now see why the writer in the First Epistle of Peter used the word which he does with reference to the condition of detention in which the spirits were. There is, as I pointed out, not only a sense of watching and guarding, but of watching for something, waiting for something, observing the time when some event will take place. So that the spirits are not in the condition of penal imprisonment under hard durance, but rather in a state of almost paternal detention the while that they (or some other intelligences) are watching and waiting for something to occur. And surely this would almost exactly describe the mental attitude of those who had brought upon themselves the great world catastrophes of the past and whose inadequate repentance prevented them from resuming the upward path. There would be a resolve on the part of the Higher Powers that they should alter their state of mind before they were allowed to move on, and, in fact, as a condition of being allowed to do so. Yet simultaneously, as every psychic researcher knows, it would be a fact that these spirits remained in detention or custody mainly as a result of their own frame of mind, and certainly not in consequence of any merely vindictive feeling against them on the part of the Higher Powers. If a spirit remains in the lower parts of the earth in consequence of its own refusal to change its spiritual outlook, then it is more correct to speak of its condition as being that of detention or custody rather than gaol in the ordinary sense of the word. At the same time, such spirits must possess the knowledge that they could alter their condition by changing their state of mind. If they did not possess that knowledge, of course the infliction of the detention would be a piece of sheer tyranny. But as long as they do possess it, even though they refrain from acting upon it, there is another outlook, an element of watching, of waiting, and of expectation, which is just the very thing that the word *phulake* suggests. Finally, the attitude of expectancy would be even more intense on the part of the custodian or custodians than among those of whom he or they had the supervision. The custodians would watch keenly for the coming advent of Him whom they knew to be entering into incarnate manifestation.

WHO RULES THE DARK REGIONS?

If this reasoning is correct, then you will be asking yourselves the question, "Who rules these lower regions?" Obviously, it is foreign to our ideas of the Divine economy that such realms should be left without proper jurisdiction. At the very outset we may say that whoever their ruler, he is not the intelligence popularly known as the Devil, nor yet any of the Devil's ministers. Whether one acknowledges the Apostolic authority of St. Paul or not, there is no disputing that his psychic knowledge was of the very highest order, and he makes it clear that the Satanic intrigues have their home, not in the parts under the earth but in the atmosphere above the surface. He tells the Ephesians (Eph. ii., 2) that they were dead in the trespasses and sins in which they moved as they followed the course of this world under the sway of the Prince of the Air. And in this passage "air" means the lower and denser atmospheric region as distinguished from the higher tracts where the ether predominates. And again, in the sixth chapter of the same Epistle (verse 12) he says that we have

to struggle not with blood and flesh but with the rulers, the authorities, the potentates of the dark, the spirit forces of evil under the vault of the sky. I think most of us know, as Spiritualists, that it is in this region (which we may colloquially designate the one most contiguous to the earth sphere), that the forces of antagonism to spiritual upliftment are most active. So that we shall have to look in another direction for the prerogative which rules the nether regions of the earth, the shadowy realms which were visited by Him who went to tell the good news to the spirits in custody.

Well, the story told by our good friends on the Other Side is remarkable and inspiring in the highest degree. They say that a very exalted spirit indeed has condescended to abandon his high estate and to reside in the nether regions of the earth among obstinate and impenitent intelligences, in order that he may rule them, on the one hand, and seek, on the other, to influence them into some effort towards higher things. Apart from the solemn and transcendent experiment represented by the descent of the Logos into time and matter one can hardly imagine a more thrilling instance of self-abnegation than is displayed by the voluntary descent of one of the loftiest of spirits into these conditions. They must be more abhorrent to his fine susceptibilities than residence in a dark and filthy cellar would be to you or to me. At the present stage one cannot, humanly speaking, apply any test to this extraordinary revelation. One can only say that it is in strict accord with our knowledge of the immeasurable self-sacrifice which seems continually to inspire the actions of the great spiritual leaders of the universe. If future psychic investigation goes to confirm it, then I do not think that the whole history of consciousness, from the time of its birth down to the present moment, can contain a more sublime spectacle than must have been presented by the meeting in that shadowy realm between the Logos, who had descended from the central glory with a new message for its denizens, and His chivalrous and heroic servant, the voluntary inhabitant and administrator of those gloomy shades.

Now and again as we go forward we obtain glimpses into these shadowed planes below. Most of those who have any experience of psychic investigation have now and then heard an almost piteous cry from these mysterious tracts. They hold, for instance, the wilful suicide, the abandoned sensualist, as well as those who have deliberately closed their eyes to the light that was offered them while they were in this world. They do not contain men and women who have failed through no fault of their own in yielding assent to this or that form of dogma. Apparently honest opinion (and even the honest lack of any opinion at all) is not punished, but only the definite and calculated flouting of the individual's own higher instincts. But no form of offence seems to be regarded so seriously, and to meet with so stern a reprobation, as that of cruelty, whether it be to fellow men, to children, or to animals. There is one case of a judge whose name has for centuries been execrated in English history as the synonym for all that is brutal, cruel and corrupt. As we are told, he is still unrepentant. He remains far down in the limbo provided for such spirits as his. An even worse case is that of an enemy officer who in the late war killed a helpless woman prisoner under circumstances too hideous to be recounted. We get vague legends of him in the lowest depths. There, apparently, thought has none of the creative power which it possesses on the higher planes, and consequently this wretch cannot even clothe his spirit body with any covering at all. Yet all the time he is pursued and surrounded by the abominable thought forms which he generated during his earth life, and they, visualised by him as loathsome insects and reptiles of every kind, torture him in teeming myriads. Over the rest of the picture one may well draw a veil, only pointing out that in this, as in all similar instances, the penalty is not such in the sense of vindictiveness. It is only a reaping of that which was sown, only a realisation of the truth of that ancient and solemn warning, that "as a man thinks so is he."

PRAYER FOR THE SPIRITS IN PRISON.

Let me close on a note of hope and reassurance. If it be right to preach to those who are under detention, then it cannot be wrong to pray for them. Now it is very remarkable that the age which witnessed the descent into Hell was also familiar in its literature with the practice of prayers for the dead. We find Judas Maccabeus (2 Maccabees xii., 43) making a collection for the benefit of the souls of certain men who had been slain and sending it "to Jerusalem to offer a sin-offering, doing therein" (as the ancient record concedes) "very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." He who descended to preach to the spirits under detention must have been very familiar with this passage and of the practice to which it gave rise. It was in pursuance of the same gracious hope that He descended into Hades Himself. And since no such descent is practicable for us we may

at least do what we can by sending out a share of our hopes, our thoughts, and our prayers towards the denizens of those lower realms so that they may be stirred into a wholesome discontent with their lot and started upon the upward path. The greatest of all psychics has set us the noblest of all examples, and we should be unworthy of the light that has come to us if we failed to follow it as far as we may. At least let our thoughts and prayers descend into Hades; and then, if only one obstinate spirit is stirred to better things, neither thought nor prayer will have been sped in vain. We shall have done what we can to follow the gracious example of Him who came from heights immeasurable, and in the traditional words, "descended into Hell."

Replying to questions, Dr. Powell expressed his utter disbelief in the hell proclaimed by Spurgeon and preachers of that type. In these days of psychic illumination, he said, the preaching of hell fire in the sense in which it was proclaimed by these men—and, above all, the declaration that the saved would derive enjoyment from the tortures of the damned—must be utterly abhorrent to any right thinking person. But it might be that the idea of hell as a place of flames gained some support from the fact, now known to modern science, that the interior of the earth is in a red-hot condition, though of course that would have no effect on the spirits there. As to eternal punishment, the very expression was self-contradictory. For punishment must have an ameliorative purpose, and the moment it was made endless it ceased to be punishment and became mere brutal revenge—the act of a fiend and not of a benevolent Deity. He held, however, that the whole gospel of psychic research and Christianity depended on the principle that a spirit must turn towards God in an effort for higher things, as the primary condition of deliverance from the consequence of its own wrong doing.

With regard to the future of the lower animals, the doctor said he regarded all consciousness as the same; though conditioned by the vehicle through which it functioned. They were told that the whole creation was steadily moving upward. The various grades of consciousness merged into one another. He did not believe evolution was confined to humanity, but that the time would come when the dog and other animals in succession would be graciously permitted to cross the line that separated them from mankind. In his view such a thought gave us a higher and nobler ideal of the Divine graciousness than the belief that there was an absolute bar between the lower creation and humanity.

The vote of thanks, proposed by Dr. Abraham Wallace, was carried by hearty acclamation.

"ELECTRIC" AND "MAGNETIC" INDIVIDUALS.

Mr. A. L. Begbie writes:—

"The magnetic healer, who claims to be revitalised by electricity (p. 283) surely should know that he is a magnetic battery, and when depleted he can be revitalised on the same principle as any other battery.

"I have never seen nor heard of the definite limits in human beings of electric and magnetic forces.

"The Mormons in Utah to-day carry out the old Jewish principle of the 'laying on of hands.' To effect cures ten to twenty brothers and sisters are chosen for their positive or negative powers; these link up, and concentrate their minds on the curing of their brother's ailment. The fact of these persons coming together to give 'love-service' calls into operation forces that are not sufficiently studied to-day by our physicians and metaphysicians. These Mormons undoubtedly cure a lot of ailments, and some in a most remarkable way. As an electric healer myself, when in Utah I could not help trying some powerful batteries on a paralytic case that the 'laying on of hands' had failed to cure. I was very successful—but both myself and the batteries were decreed to be the instruments of the evil one!

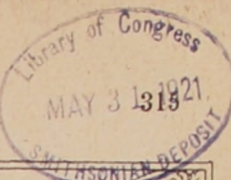
"Massage to be fully successful requires the principle of positive and negative forces to be correctly applied, the masseur being chosen as being the likely complement to the conditions of the patient—or the best results cannot be attained."

THE GOLIGHER CIRCLE.—We understand that a noted physicist (D.Sc. of London University) has undertaken to devote some time to the continuation of Dr. Crawford's work in Belfast.

"CHRISTIANITY AND SPIRITUALISM."—Mr. A. J. Stuart's criticism on page 276 of our policy in admitting the Rev. Walter Wynn's article on the above subject has evoked the following generous tribute from Miss E. P. Prentice: "Light is out for the truth, regardless of the tenets, bias, and idiosyncrasies of its exponents and opponents. When will its traducers realise the broad teaching of Jesus, who placed all sincere spiritual worship in one category—that of Truth? The form to which so many attach undue importance is the result of heredity, environment and temperament. The one great essential of which we are all capable is the living in charity with all, thinking no evil of any, and acting up to our own God-given light. Let us strive to do the will of God and we shall know of the doctrine, and there will be no time for plucking out motes."

May 14, 1921.]

LIGHT



ECTOPLASMS.

BY SIR OLIVER LODGE, F.R.S.

Concerning the kind of phenomena recently so well studied by Dr. Crawford, on which attention has been focussed by the photographs taken by Baron von Schrenck-Notzing, Madame Bisson, Dr. Geley and the S.P.R. Committee, I observed somewhat similar things, under less favourable circumstances, during my early sessions with Eusapia on Professor Richet's small island in the Mediterranean many years ago. A protuberance emanating from the medium's side (clothes being no obstacle) was sometimes seen by me, in dim light, as a whitish solid-looking but otherwise apparently amorphous structure; and when the end reached one of those present he announced either that he was touched or that he was grasped as by a hand. Hand-clutches, on arm or neck of one or other of those present, were probably the most frequent form of manifestation with this particular medium at that time; indeed, they were so frequent as to become commonplace. Usually the protuberances were felt and not seen, even when there was light enough to see them by. Sometimes they were seen and not felt, presumably because they did not reach far enough to effect contact. On one specially distinct occasion, sitting outside the group, I silently watched a protuberance for about a minute, stretching out and receding and stretching out again, till it succeeded in touching the back of Mr. Myers, who immediately exclaimed that he was touched, though he knew nothing about the tentative efforts to reach him, nor of my silent observation of those attempts.

On another distinctly remembered occasion he (wearing a white jacket in the heat of August) was being audibly and vigorously slapped on the back, while I, sitting behind him and seeing him fairly well, could not see any intervening or operative material. So also at Carqueiranne, while notes of a piano were being visibly depressed, the agency was invisible.

These curious protuberances, far more often felt than seen, aroused the puzzled interest of Professor Richet as a physiologist, and he it was who provisionally named them ectoplasms.

This was not his name for the substance of which they were composed: the substance itself was not named. With Eusapia it seems to have been far more elusive than with either Eva C. or Miss Goligher; though the mechanical force exerted on inanimate objects, during the trance of the medium, bore a fairly close family relationship to the Goligher forces; and the form of their terminals, testified to by feel and by the occasional plastic moulds taken of them, assimilated them to the Eva C. phenomena.

"Plasma" is a good enough name for the material, while the protuberance formed out of it may be called an ectoplasm. That I think would probably meet with the approval of Professor Richet. Whether he or Dr. Ochorowicz ever had the opportunity of making a special examination of the material itself, as contrasted with an examination of the mechanical powers associated with it, I cannot say for certain. I had no such opportunity myself; but Dr. Ochorowicz had had long continued experience with Eusapia, and was a good experimenter. He may have done much of which I was not aware.

At one or two of our sessions on the mainland Baron von Schrenck-Notzing was present; but the group on the island, where we got by far the best results, was composed of Richet, Ochorowicz, Myers and myself.

To allay suspicion concerning the good faith of a Polish Professor (at Lemberg), less well known to fame than the others, I may say that Ochorowicz sometimes acted as note-taker, sitting on a balcony outside the room and writing down what we reported as to the conditions of holding and the phenomena experienced. Moreover, on the last evening of the visit of Myers and myself to Professor Richet it happened that Ochorowicz had returned to Warsaw, while Myers and I had been specially pressed by the operating intelligence to stay on for another day; and the phenomena were as strong in his absence as they had been in his presence. I speak of "intelligence"—for that was obscurely indicated, by responsive raps or bangs or movements—but as to the nature of the intelligence we formed no hypothesis. The whole thing was regarded materialistically, I considered, by both the Continental observers—perhaps by all—and was treated as a peculiar and incredible, but nevertheless undeniable, extra-physiological phenomenon, emanating from Eusapia, of a kind decidedly worthy of skilled and prolonged investigation when favourable opportunity should arise.

Eusapia was not a really favourable instrument for the investigation. She was not amenable, like Miss Goligher; she was wilful and excitable, and her power fluctuated,

showing marked sensitiveness to adverse conditions. Indeed, given the opportunity, she would undoubtedly produce spurious though feeble effects by normal means—in other words she cheated; but I am bound to say that she expressed herself furiously indignant with the controllers when subsequently told that opportunity for the lapse had been allowed her by lax holding, and that she had fallen into the trap. She insisted that it was our business to prevent her from doing things by normal means, and was angry at "all her trouble being wasted" by what she stigmatised as our carelessness or perhaps our collusion.

Nevertheless the skill occasionally exhibited by her hand-substitutions suggested long practice in the art, and caused Myers at one time, after the Cambridge series of experiments, to repudiate her altogether as a cheat; for any admixture of fraud in the research was aesthetically repulsive to him. But, though he never overcame his disgust, he realised and admitted, after subsequently repeated experience in France when he was fully awake to this possibility and aware of its method, that most of the phenomena were genuine and utterly beyond her normal power, however fraudulent her intentions might be. And of the truth of that judgment—at least in the good days when conditions were satisfactory and when she was in the hands of skilful and careful and experienced investigators, who were ready to curb vagaries and to whom she was moderately submissive when in a good humour—I have myself no manner of doubt.

That being so, I am asked what I have to say about the plasma. If unwisely I reply to the question—for wisdom would keep silence and await further investigation—my present tentative notion is that not very much will be discovered by examination of the stuff itself. All the evidence goes to show that it is an emanation from the medium, and that it returns to the medium's organism. It is therefore presumably cellular, like any other tissue; but precisely whence it comes, how it can be spared, and how it manages to return, are eminently questions requiring a biological answer—an answer not yet forthcoming. The curious thing is that it not only gets moulded into organic semblances or temporary organic forms, it, or something associated with it, is able to exert considerable force. The material itself does not seem adapted to do this, and I conjecture that its main function is to nourish and maintain living connection with an ethereal projection of the organism, to which, and not to the superincumbent or permeating matter, the observed forces and energies are primarily due. Action apparently at a distance is the constant feature characteristic of these rather weird and incredible phenomena; and whenever physical action occurs at a distance, without perceptible means of connexion, the ether is usually involved. So it may turn out in this case; but it is too soon to theorise, it is barely proper to make even the most tentative and vague suggestions. The time will come when by a combination of physics and biology these abnormal placenta-like appearances will be traced to their source and to a large extent understood; we may depend upon it that they are related, though possibly for some time they may be only obscurely related, to the rest of our systematised knowledge.

* * In the *Revue Metapsychique* for March and April, 1921, is an article by Dr. Gustave Geley describing newly observed phenomena with a man medium (F. Kluski), and I perceive that Dr. Geley's experience is very corroborative of my ideas. I think it worth while to state, thereupon, that I only read that article to-day (April 30th) at a date when the above communication had been already finished, typed, seen by Mr. J. Arthur Hill, and sent to Mr. David Gow, who had already acknowledged receipt. Consequently any similarity of treatment or of ideas is not to be put down to borrowing, but to a similar impression produced by the facts themselves on independent observers.

FRIENDSHIP.—It appears that a similarity of interest or, better still, of ideal, is the fundamental principle in friendship, but also that we rejoice to discern in a friend the possession of desired powers that we lack or insufficiently possess. It is easy, for example, to imagine a great friendship between a painter and a musician. Neither, because each art is limited, can wholly fulfil his longing after beauty. Both are spurred only by that one passion, and each will find in the other the expression of his own desire. And as it is in respect of our abilities, so it is also in respect of our moral qualities.—CLIFFORD BAX.

LIGHT,

6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
W.C.1. Tel: Museum 5106.

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DOCTRINES AND DOGMAS.

THE STANDPOINT OF "LIGHT."

An admirably vigorous but reasonable leader in "The Two Worlds" of the 29th ult. is concerned with the article by the Rev. Walter Wynn, which appeared in LIGHT a short time ago. Mr. Wynn's particular theological views are his own affair, and as his Spiritualism seems to be closely identified with them they very naturally bulk largely in his confession of faith. Our contemporary characterises them as a "miserable sample of Calvinism" and "mediaeval theology" which would be "refuted and spurned by the majority of the members of both the Established and Free Churches of this country." There is much force in those objections.

"The whole doctrine of vicarious atonement," says "The Two Worlds," "is an utterly immoral and pernicious one." We are not particularly concerned with theological doctrines, which, in common with all human teachings—even scientific ones—are continually changing under the pressure of spiritual evolution. But the principle of vicarious suffering is to us sufficiently exemplified in the facts of everyday life. We observe that many sensitive and highly-strung souls who are in popular phrase "ahead of their time" have to suffer a good deal for the sins of the less developed. They are a kind of scapegoats for the rest—the focussing points for many reactions from the discords about them. Spiritualistic literature has given us more than one fine essay on the subject.

The mere fact that religion is far more a matter of the emotions than of the intellect amply explains many of the strange aberrations of thought which are shown by persons who come under its influence with undisciplined minds. Those who wish to make a serious study of the matter should read Professor James on "Varieties of Religious Experience."

It is possible to take some things altogether too seriously. The supposed danger of the Church absorbing Spiritualism, or *vice versa*, is to us merely grotesque. As a corporate body the Church obviously distrusts and fears the subject, of which it has very little understanding. A few of its ministers and many of its laity have come out courageously in defence of what is to them a new aspect of truth. Some of their theological ideas may to us seem erroneous, but we should have something better than hard words for them. That is a poor welcome.

Why should we expect a sudden and miraculous change of view in regard to doctrines behind each of which there is probably a spiritual truth dimly apprehended and often atrociously distorted? Old sailors tell us that one of the dangers of the deep is the sudden snapping of a cable or hawser which ought to be slowly "paid out" and relaxed. There is a moral in that.

For the rest we regard ourselves as exponents of a truth which, known to the early Christian Church, has to be gradually restored to the modern one. We do not look upon that truth as our particular preserve from which trespassers are to be warned off, or consider ourselves as its "custodians" in the sense of being a kind of moral police who, having taken the truth into custody, can order its comings and goings. We do not insist upon others going our way, and are not particularly concerned when they insist upon our

going theirs. The trouble is that what should be a good-tempered discussion of differences of view is too often turned into a warfare of people who feel personally touched because their particular views of Religion, Spiritualism, Reincarnation or what not are not accepted by others.

If there is not a region beyond all these bickerings over texts and formularies and points of view, then our Spiritualism is a vain thing. For the present we must regard the dissensions with what patience we may. They represent the necessary struggles in the emergence of man out of the animal stage into the spiritual one—natural and inevitable and of the happiest augury, for they show the passing of a "critical point" in human evolution.

As to "doctrines and dogmas," if there is any moral obliquity in holding these we are all guilty. If our doctrine is nearer the truth than other doctrines it will prevail, and if our dogma is founded on a fact, then it is a perfectly legitimate dogma and will hold its own without defence or apology.

CHRISTIANITY AND SPIRITUALISM.

The following correspondence has passed between Mr. R. H. Yates, General Secretary of the Spiritualists' National Union, Ltd., Huddersfield, and Mr. H. W. Engholm, Managing Director of the London Spiritualist Alliance, Ltd., and LIGHT. It will be observed that the opening letter was addressed to the Editor, but it was thought better that Mr. Engholm, as representing both the London Spiritualist Alliance and LIGHT, should reply.

TO THE EDITOR OF LIGHT.

DEAR SIR,—Our attention has been called to an article written by the Rev. Walter Wynn, and published in LIGHT of April 9th, 1921.

We wish to affirm that such statements as appear in the article do not accord with the teaching of the spirit people given through thousands of mediums during the past seventy years.

We accept the teaching of the spirit people, who are more likely to know the measure and means of their salvation and progress than does Mr. Wynn.

The Executive Council instruct me to state very emphatically that Mr. Wynn does not and cannot speak for organised Spiritualism in this country, and we desire in the most pronounced way, not merely to dissociate ourselves with such statements, but to utterly condemn them as being misleading and unjustifiable.

Yours faithfully,

On Behalf of the Council,

R. H. YATES,

General Secretary.

Spiritualists' National Union, Ltd.

Registered Office:
25, Thornton Lodge Road,
Huddersfield.

May 3rd, 1921.

TO R. H. YATES, Esq.,
General Secretary,
Spiritualists' National Union,
25, Thornton Lodge Road, Huddersfield.

DEAR SIR,—Your letter with reference to the statements published in our journal of April 9th from the pen of the Rev. Walter Wynn, has been handed to me by the Editor, and we feel that it should have been addressed to the reverend gentleman and not to ourselves, as the statements contained in his article emanated entirely from himself. At the same time we feel that as he has been for some time past an accepted Spiritualist, appearing on many Spiritualist platforms, he is as much entitled to his point of view as anyone else.

Clouded as some of his statements may be with his own theology, we should like to draw your attention to the pleasing gleam that appears in the lines that come under the sub-heading "A Storm of Questions"; and with regard to the opportunity our journal gives for the expression of opinions from all classes, we feel that it is better to have these opinions made public so as to avoid the eventual discovery of a skeleton in the cupboard which might at an inopportune moment be disconcerting to all of those who are endeavouring to bring the facts of Spiritualism home to the Churches as well as to the people.

Yours faithfully,

H. W. ENGOLM.

6, Queen Square, London, W.C.1.
5th May, 1921.

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LIGHT,

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W.C.1. Tel: Museum 5106.

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SUBSCRIPTION RATES.—Twelve months, 22/-; six months, 11/-. Payments must be made in advance.

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DOCTRINES AND DOGMAS.

THE STANDPOINT OF "LIGHT."

An admirably vigorous but reasonable leader in "The Two Worlds" of the 29th ult. is concerned with the article by the Rev. Walter Wynn, which appeared in LIGHT a short time ago. Mr. Wynn's particular theological views are his own affair, and as his Spiritualism seems to be closely identified with them they very naturally bulk largely in his confession of faith. Our contemporary characterises them as a "miserable sample of Calvinism" and "mediaeval theology" which would be "refuted and spurned by the majority of the members of both the Established and Free Churches of this country." There is much force in those objections.

"The whole doctrine of vicarious atonement," says "The Two Worlds," "is an utterly immoral and pernicious one." We are not particularly concerned with theological doctrines, which, in common with all human teachings—even scientific ones—are continually changing under the pressure of spiritual evolution. But the principle of vicarious suffering is to us sufficiently exemplified in the facts of everyday life. We observe that many sensitive and highly-strung souls who are in popular phrase "ahead of their time" have to suffer a good deal for the sins of the less developed. They are a kind of scapegoats for the rest—the focussing points for many reactions from the discords about them. Spiritualistic literature has given us more than one fine essay on the subject.

The mere fact that religion is far more a matter of the emotions than of the intellect amply explains many of the strange aberrations of thought which are shown by persons who come under its influence with undisciplined minds. Those who wish to make a serious study of the matter should read Professor James on "Varieties of Religious Experience."

It is possible to take some things altogether too seriously. The supposed danger of the Church absorbing Spiritualism, or *vice versa*, is to us merely grotesque. As a corporate body the Church obviously distrusts and fears the subject, of which it has very little understanding. A few of its ministers and many of its laity have come out courageously in defence of what is to them a new aspect of truth. Some of their theological ideas may to us seem erroneous, but we should have something better than hard words for them. That is a poor welcome.

Why should we expect a sudden and miraculous change of view in regard to doctrines behind each of which there is probably a spiritual truth dimly apprehended and often atrociously distorted? Old sailors tell us that one of the dangers of the deep is the sudden snapping of a cable or hawser which ought to be slowly "paid out" and relaxed. There is a moral in that.

For the rest we regard ourselves as exponents of a truth which, known to the early Christian Church, has to be gradually restored to the modern one. We do not look upon that truth as our particular preserve from which trespassers are to be warned off, or consider ourselves as its "custodians" in the sense of being a kind of moral police who, having taken the truth into custody, can order its comings and goings. We do not insist upon others going our way, and are not particularly concerned when they insist upon our

going theirs. The trouble is that what should be a good-tempered discussion of differences of view is too often turned into a warfare of people who feel personally touched because their particular views of Religion, Spiritualism, Reincarnation or what not are not accepted by others.

If there is not a region beyond all these bickerings over texts and formularies and points of view, then our Spiritualism is a vain thing. For the present we must regard the dissensions with what patience we may. They represent the necessary struggles in the emergence of man out of the animal stage into the spiritual one—natural and inevitable and of the happiest augury, for they show the passing of a "critical point" in human evolution.

As to "doctrines and dogmas," if there is any moral obliquity in holding these we are all guilty. If our doctrine is nearer the truth than other doctrines it will prevail, and if our dogma is founded on a fact, then it is a perfectly legitimate dogma and will hold its own without defence or apology.

CHRISTIANITY AND SPIRITUALISM.

The following correspondence has passed between Mr. R. H. Yates, General Secretary of the Spiritualists' National Union, Ltd., Huddersfield, and Mr. H. W. Engholm, Managing Director of the London Spiritualist Alliance, Ltd., and LIGHT. It will be observed that the opening letter was addressed to the Editor, but it was thought better that Mr. Engholm, as representing both the London Spiritualist Alliance and LIGHT, should reply.

TO THE EDITOR OF LIGHT.

DEAR SIR.—Our attention has been called to an article written by the Rev. Walter Wynn, and published in LIGHT of April 9th, 1921.

We wish to affirm that such statements as appear in the article do not accord with the teaching of the spirit people given through thousands of mediums during the past seventy years.

We accept the teaching of the spirit people, who are more likely to know the measure and means of their salvation and progress than does Mr. Wynn.

The Executive Council instruct me to state very emphatically that Mr. Wynn does not and cannot speak for organised Spiritualism in this country, and we desire in the most pronounced way, not merely to dissociate ourselves with such statements, but to utterly condemn them as being misleading and unjustifiable.

Yours faithfully,

On Behalf of the Council,

R. H. YATES,

General Secretary.

Spiritualists' National Union, Ltd.

Registered Office:

25, Thornton Lodge Road,
Huddersfield.

May 3rd, 1921.

TO R. H. YATES, Esq.,

General Secretary,

Spiritualists' National Union,

25, Thornton Lodge Road, Huddersfield.

DEAR SIR.—Your letter with reference to the statements published in our journal of April 9th from the pen of the Rev. Walter Wynn, has been handed to me by the Editor, and we feel that it should have been addressed to the reverend gentleman and not to ourselves, as the statements contained in his article emanated entirely from himself. At the same time we feel that as he has been for some time past an accepted Spiritualist, appearing on many Spiritualist platforms, he is as much entitled to his point of view as anyone else.

Clouded as some of his statements may be with his own theology, we should like to draw your attention to the pleasing gleam that appears in the lines that come under the sub-heading "A Storm of Questions"; and with regard to the opportunity our journal gives for the expression of opinions from all classes, we feel that it is better to have these opinions made public so as to avoid the eventual discovery of a skeleton in the cupboard which might at an inopportune moment be disconcerting to all of those who are endeavouring to bring the facts of Spiritualism home to the Churches as well as to the people.

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WONDERS of PSYCHIC PHOTOGRAPHY.

AN EVIDENTIAL GROUP PHOTOGRAPH.

The following description of the two Spirit Photographs reproduced on this page has been sent to us by Mrs. Townsend, of Normanby, Eston, Yorks., and is confirmed by her husband, Dr. Townsend. The dialogue with the eldest son, in spirit life, is instructive, illustrating the naturalness of the intercourse between the two states:—

Hearing in October, 1920, that spirit photographs were being taken for the Spiritualist Society of Glasgow with great success, we wrote to the secretary asking if they could take a photograph of some "very dear friends of ours," and if so to send us particulars. In answer the Secretary said that if we could send something our "friends" had worn or used, in separate sealed packets, with no writing on them whatever, they would endeavour to get a photograph for us. We wrapped up two cigarette cases belonging to our two elder sons (we had nothing left belonging to the third son, who died in 1902), first in white paper, then in brown, sealed them and forwarded them to the secretary in Glasgow, asking her to let us know, if possible, when the photographs would be taken.

On Thursday, November 25th, we received a letter from Mr. Vearncombe, Bridgwater, saying: "I shall be magnetising your packages on Thursday night and shall photo same on Friday, November 26th, at 2 p.m." We tried to "speak" to our boys that night, failed, but sent a message by a "passer-by" to tell them of the appointment, and they told us later they had received our message.

On December 7th we received the following letter from the secretary of the Glasgow Society: "I have to hand our box from Mr. V., and it includes your two small packets and two very successful negatives. I do hope you will be pleased with them, and I shall feel interested to know if you recognise all the spirit friends, and if you have been so very lucky in getting all the dear faces you hoped to see. The young girl's face is one of the clearest and one of the

prettiest I have yet had from Mr. Vearncombe; I hope you recognise her, too."

The two packets came back with seals unbroken. Neither the secretary in Glasgow nor Mr. Vearncombe knew whether our "friends" were male or female, young or old, and the remark in the letter about the photograph of the little girl is interesting, for the face is undoubtedly that of our youngest son, and his sister has always been thought to be so like him.

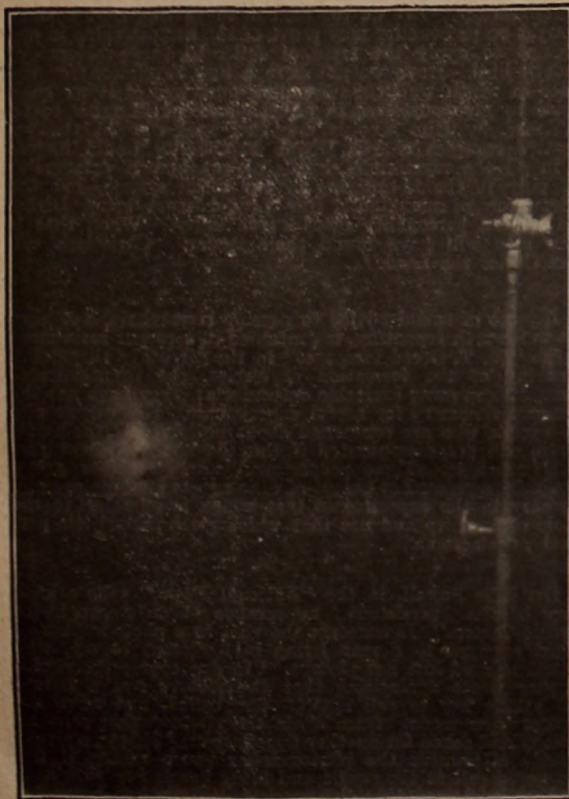
We have "spoken" regularly since 1918 with these three sons; the eldest one, Joe, was wounded on the Somme and died at Abbeville on September 30th, 1916, aged 23; the second, one, Eric, was killed whilst flying in France on February 15th, 1917, aged 21, and Billy, the youngest, died as a child of 5½ years of age in 1902. We received a message from Eric in January, 1918, through a friend in South Wales, asking us to try and communicate with him, and we have had regular talks with all of them ever since (by means of tumbler and letters).

On December 18th, 1920, we received further confirmation about the photographs; we give the conversation exactly as received, Joe speaking:—

"You want to know about the photographs, we cannot be much more decisive than you, but I will tell you all we did. We took up our positions in the order of seniority, I being nearest the stand, but there were others doing their utmost to materialise, all being in some way connected with father and you. Eric swears that someone was making use of his greatest effort, and he was vexed, one of father's family, Navy," J.

Question: You mean the face in the middle? Answer: Yes, he is so attached to father, but he has not yet joined us; he is not very advanced yet, but he clings to father. Father went South to him when passing over. (This is quite correct.)

DR. TOWNSEND'S SPIRIT SONS WHO VERIFIED THEIR PORTRAITS.



A spirit photograph of Dr. and Mrs. Townsend's son, Billy, who died in 1902, aged five and a half years. The photograph was taken on November 26th, 1920, by Mr. Vearncombe, who thought at first it was that of a young girl.



The spirit faces from left to right are those of Billy, Eric, and Joe Townsend. As explained above, Billy and Eric's faces were partly obscured by two other spirit friends of Dr. Townsend, producing a composite effect.

Q.: Would you like to see the photos? A.: I have seen them several times.

Q.: What about Bill? A.: All right in the first.

Q.: You mean in the single one? A.: Yes, but he, too, has been used in the other.

Q.: Who is it? A.: P. G.; she was in the most awful state of excitement imaginable. The grandparents were all there but refrained from trying, because they knew you wanted us.

Q.: Eric's photo in the middle? A.: Yes, it really is Eric with a mixture of the other, and Bill's photograph is a composite one, too.

Q.: On the single plate Bill is so like Margaret. A.: Yes, but he was like her before, but for colouring.

Q.: Why did not more of you get on the single plate? A.: We were not able to manage it in time.

Q.: Do you mean that Bill materialised quicker? A.: Yes, he is able to concentrate better, most of his thoughts are with you; we have our work to do.

Q.: We think them awfully good and are well satisfied. A.: So are we, father made the appointment, so that helped.

Q.: What about the photo with mother? A.: We were all there and did our best.

Q.: It's a very sweet photo of Bill. A.: He really is a little wonder.

Q.: Who gave the message to us last night? A.: A chap whom we are training; we told him we would be along at the usual time.

Q.: Where are you standing now? A.: In front of father, but I don't keep the light off him.

Q.: Bill says that he tries to write on my book when you are talking. A.: Yes, he gives the grandparents every single detail of everybody present—all they do, say, or look—and his greatest delight is to remain behind and listen; we have been obliged to leave him for our duty, and he tells them all.

Q.: You hear a good deal. A.: He has brought some pretty rum tales back, and he has not the faintest idea of their meaning. Now, Dad, he even tells them that Dad threw his head back and laughed at the top of his voice; the grandparents put him up to telling them every little thing, for they love to know all you do and say. You think I am a bit thin about the jaw, but it was a great effort to get that much together in time. Bill does not half pat himself on the back. Eric wishes me to tell father he was a bit rotten to J. about it, but he tried to make amends and is going to help him now to advance.

Q.: Would Eric like to try again? A.: He will do his best, leave it for a time, I think Eric could come out best with father, for he is continually helping him; he is much more practical than Bill or me. Eric seems to attract all the psychical people by his intense brilliancy.

We are quite able to recognise all the faces. Joe's is specially good, but thinner rather than he used to be. Eric's is not good, but it is excellent of the relative who used his "best effort," and P. G., who used Bill's effort, is quite recognisable. Billie in the single photograph is splendid.

SPIRIT PHOTOGRAPHY "EXPOSED."

HOW IT IS DONE.

BY H. W. ENGHOLM.

Some forty-three pages out of the ninety-six pages of the April issue of the "Psychic Research Quarterly" are taken up by a paper on Spirit Photographs by C. Vincent Patrick and W. Whately Smith. The authors' object is ostensibly to protect the general public from the fraud and trickery which they set out to prove is the basis of all "Spirit Photography" as we know it to-day. To those who know nothing of Psychic Science and who have only a surface acquaintance with Spiritualism this document may appear to be very conclusive, and Mr. Patrick and Mr. Whately Smith be accepted as experts who have had the saying of the last word on this branch of Psychical Research.

The authors of this paper having set themselves up as authorities on the subject of supernormal photography must, of course, be taken at the standard they disclose. It will be impossible for me to give more than a few extracts culled here and there from this carefully-planned condemnation of photographic mediums and spirit photography in general. Mr. Whately Smith, in his introductory notes, clears the way at once by the following statement: "I may as well say at once, however, that I see no reason for believing that any spirit photographs are, or have ever been, due to any cause other than fraud." He then proceeds to say, "I should like to make it clear that I, personally, am very willing to be convinced if and when adequate evidence is forthcoming." He then goes on to inform us, "That the camera can detect, or rather that the photographic plate is

sensitive to, ether waves which produce no effect on the retina of the human eye, and it seems, on the whole, less improbable that 'spirits,' if they exist, should produce subtle and relatively minor etheric disturbances of this kind than that they should be responsible for the movements of gross material objects in the way which is often claimed for them."

Then Mr. C. Vincent Patrick takes up the running under the title "Historical," and in a style familiar to those who have read the lucubrations of Messrs. McCabe, Clodd and others, he reiterates those old stories of W. H. Mumler, Hudson, Buguet (alias Parks) and Wyllie, bringing under the same heading Mr. Hope, of Crewe, and referring to this medium's sitters as his "victims." Mr. Patrick then proceeds at great length to unfold the whole story of "how it is done," bringing forward a statement of how he, in his rooms at Cambridge, two years ago, conducted a series of "fake" seances, tricking a group of his friends for the time being into the belief that they had been witnessing experiments in spirit-photography. The one outstanding feature of Mr. Patrick's experiments proves that he does know something about trick photography. This is evidently to Mr. Patrick an essential qualification to one who is making a study of supernormal photography. It is very obvious, even after a casual glance through the articles, that the authors have largely based their observations and formed their deductions on a study of the pamphlet published by Mr. Edward Bush, of Wakefield, which has been thoroughly dealt with in the recent issues of *LIGHT*. Mr. Patrick apparently regards this now famous (or shall I say infamous?) document as emanating from a man who now stands discredited by authorities on Psychic Photography. Mr. Patrick, feeling quite certain that Mr. Bush is an honest man and entirely reliable, writes as follows:—"In the photographs more recently published by Mr. Bush, who laid a trap for Hope into which the latter appears to have fallen, the spirit was not reversed, nor was even the rather peculiar attitude of the head in the original photograph altered. A little spirit drapery was added round the face, and the whole thrown slightly out of focus; it is really a most clumsy piece of work, and should deceive no one."

Wide awake as Mr. Patrick asserts he is, and thoroughly conversant with every kind of trick likely to be played on him, he unfortunately on this occasion did not realise the possibility of even Mr. Bush not "playing the game." It happens that the photograph that Mr. Bush published in his pamphlet side by side with the spirit extra he obtained at Crewe, is not the one that he sent to Mr. Hope, and which, he says, was copied and passed off on him afterwards on a negative as a spirit extra. Readers will remember that we published a reproduction of the actual photograph in *LIGHT* during the recent exposure of Mr. Bush, and the photograph given by Mr. Bush in his pamphlet is one that he evidently selected with great care for it certainly has a rather peculiar attitude of the head, which attitude tallies, of course, with that of the spirit extra, but the actual photograph sent to Mr. Hope has not this peculiarity. This is only one of the many bad "breaks" that Mr. Patrick has made, and his obvious lack of acquaintance with psychic conditions and his many dogmatic assertions, betraying very superficial knowledge of the ordinary rules of psychic research, disqualify him entirely as an investigator who can be taken seriously. In his endeavour to pass some leisure hours in amusing himself with a really serious investigation he has been quite unconsciously "led round the garden" by his own juvenility and Mr. Bush's cunning.

With regard to Mr. Whately Smith, he also, I fear, has been badly "let down" by Mr. Bush, on whom he seems to rely implicitly as a bona fide exposé of photographic mediums. After writing, towards the end of his paper, on "Recent Literature," he concludes his remarks by stating, "If only believers in spirit photography would take the trouble to learn a little more about fraud, and tighten up their control accordingly, instead of inventing strange hypotheses to bolster up their imperfect observations, we should hear less of photographic mediums, and fewer people would be duped in this deplorable fashion." It seems to be a case of "Physician, heal thyself!" So after this cry for the protection of the general public, his all-round condemnation of the entire evidence that has been submitted in proof of spirit photography, Mr. Smith descends from the judgment seat with the following words:—"I freely admit that I may be wrong and that genuine spirit photographs may be produced. If so, I should very much like to be able to convince myself of the fact and to give the utmost publicity in my power to any positive results I might obtain." This, indeed, shows immense condescension, but I am disposed to wonder, after all, if it really matters two straws if Mr. Whately Smith is convinced or not. The authors of this paper rather lead one to suppose that they are really very important people, but I am reminded of the judgment delivered a few days ago by a High Court judge when he said that the plaintiff in the action was not so important a person as he thought he was. The pity of it all is that a highly esteemed periodical such as the "Psychic Research Quarterly" should devote so much valuable space and expensive paper to the twaddle of two young men who have made it so very plain to the serious psychical researcher that they do not know some of the most rudimentary details of the subject upon which they aspire to instruct their readers.

THE FEAST OF PENTECOST.

FRESH LIGHT ON THE POLICY AND WORK OF THE HOLY SPIRIT.

By DR. ELLIS POWELL.

Next Sunday we shall celebrate the feast of Pentecost, which, next to Easter, makes the strongest appeal to the psychic researcher. How well the ordered sequence of the Christian festivals was arranged so as to bring before the intellectual eye month after month, and year after year, the leading principles of the higher spiritual life, together with their illustration from the most striking episodes of the early Church! As year by year the intelligent observer watches this skilfully adapted procession, his mind becomes imbued with the principles illustrated by the successive festivals. His spiritual education is rounded off in a manner which would have been impossible if he had been left to the haphazard study of the Resurrection, Pentecost, and the Trinity, without any definite sequence in the matter at all.

Fifty years ago it might have been said that the operation of the Holy Spirit was in a large degree incomprehensible to us. We were familiar with the promise and the mode of His coming, and with the language in which His work was described; but its method depended upon psychic principles of which at that time humanity knew very little. Consequently, anything like a profound and intelligent study of His work was out of the question. To-day, thanks to the advance of psychic science, we can, up to a point, understand the why and the wherefore of the activities of the Holy Spirit, and consequently we may render ourselves more efficient co-operators with Him in the stupendous task in which He is engaged.

Consciousness is a very difficult thing to define. Still, let the reader consider himself as he is at this moment, alive to what he is reading and capable of instantly turning his attention to the phenomena of life and existence which are around him. Let him then transport himself in imagination to the condition in which he will be to-night, wrapped in a completely dreamless sleep. The difference between those two states is what we call consciousness. What the reader has now, as distinct from what he will have then, is consciousness. We are, however, accustomed to have our consciousness approached from outside. Our friends speak to us and the sights and sounds of nature appeal to us from a point external to our self. The novelty and the power of the activity of the Holy Spirit arises from the fact that His approach is made from within and not from without. This is the first and most characteristic note of His policy.

Nor need we be surprised that this is so. We know as a result of psychic research that spirit can call to spirit across the deeps of space. The operative principle is known as telepathy. But if it be true that the ordinary human spirit can thus flash its messages to a fellow intelligence, how much more true should it be that the spirit of God is capable of working in the same way? And if it be possible, as it certainly is, for one spirit to cheer and console another by flashing a telepathic message of knowledge and sympathy, how much more energetic and pregnant must be the analogous communication when the communicator at the other end of the line is that loftiest of intelligences, the Lord and Giver of Life, "Who proceedeth from the Father and the Son, Who, with the Father and Son together, is worshipped and glorified, Who spake by the Prophets"!

Mr. A. M. Stewart cites a very amazing illustration used by St. Paul for the illumination of his own argument with reference to the Holy Spirit. St. Paul says, "Do not be filled with wine: that means profligacy; but be filled with the Spirit." At first sight there seems something almost irreverent in this contrast of wine-bibbing with the plenary promptings of the Holy Ghost. Yet doubtless, as Mr. Stewart points out, St. Paul had in his mind the heightening and enlarging of consciousness which is a result of the taking of alcohol and certain other drugs. As he says, "we see a man's will dethroned, his character perverted, and reason itself wrecked, and all this accomplished by a mere chemical agent whose effect seems to be to inhibit the impulses of good and encourage those of evil." The allusion is to excessive indulgence of alcohol, not to its temperate use. Doubtless St. Paul more especially had in mind the deliberate employment of alcohol for the purpose of producing what is familiarly known as an "elevated" condition of consciousness—in other words, of semi-intoxication. But if these inner recesses of our being are capable of being invaded and controlled for the worse by a chemical agent, such as alcohol, we need have no hesitation in believing that they are also susceptible to invasion and control by a power such as the Holy Ghost. And, to put the fact with unmistakable plainness, we shall find that the whole doctrine of the Holy Spirit as taught in the early Christian records, amounts to this: that He will if invited possess Himself of the centres of consciousness, and control them for the purpose of uplifting, refining and etherealising the entire spiritual life of the individual. And apparently this centre of consciousness cannot be left unoccupied. It must be the dwelling of either good or evil influences. If when the less exalted inhabitants have been expelled the Holy Spirit enters into occupation, then the beneficent process of spiritual advance begins. But if at that or any stage the man repudiates these sacred influences and leaves

the chamber empty, he will soon find it reoccupied by its former inhabitants, dwelling more securely than before. This, surely, is the meaning of the parable which paints the repulsive picture of the degraded spirit's return to the empty consciousness, accompanied by seven other spirits worse than himself.

These considerations will enable us the better to understand what was meant by the promise of the coming of the Holy Ghost and by its fulfilment at Pentecost. It was the advent of a fostering spiritual force which should bring deeper and more elaborated revelation to supplement and reinforce the relatively elementary truths which were proclaimed to the eager crowds in the earliest days of Christianity. "When the Paraclete is come," says Christ, "whom I will send to you from the Father's presence—the Spirit of Truth who comes forth from the Father's presence—He will be a witness concerning me. I have many more things to say to you, but you cannot sustain them now. But when He is come, the Spirit of Truth, He shall lead you into all Truth. He shall not speak as Himself originating what He says, but all that He hears He will speak and He will make known to you the things that are coming."

Thus, the Holy Spirit is to come from the Father's presence, a direct emanation from the inconceivable Life-Force of Him Who sustains all being, without Whom all being must drop into nothingness. The Holy Spirit is ultimately to testify of things which the Apostles, at that time, were incapable of understanding. But He is essentially an intermediary, a channel. He will not originate the message he delivers. Nay, in the form in which He receives it, the message would be above the level of our intellects, as being part of the knowledge and cogitations of the God-head, the transcendent deliberations of the Three in One. But He will adjust it to the intellectual stature of each recipient, be it humble or lofty, in every stage of the world. Aye, He will adapt it to the intellectual needs of the age itself, arousing where there is lethargy, and opening out fresh spiritual vistas where the eye of faith and science would fain see more deeply into the mysteries of the universe. And may we not believe that modern Spiritualism is one of the chosen implements of his far-reaching policy?

THE PUBLICATION OF "COMMUNION AND FELLOWSHIP."

By H. A. DALLAS.

It may interest those who have a copy of the little manual, "Communion and Fellowship," to know the history of its production.

Rather more than a year ago a letter was forwarded to me by the Rev. G. Vale Owen, asking if there was any book of prayers which could be used by the bereaved. The writer of the letter said that the need for such a book was widely felt; prayers such as may be found in some already published manuals pray for those who have passed beyond the Veil in language which often suggests separation rather than nearness. When death has broken the visible companionship, the heart desires to heal that breach by natural expressions of communion, and to think of those in the Unseen as active, awake, and progressively employed, rather than as "sleeping," "departed," or "dead."

The notion of compiling such a manual appealed to me, and I tried to carry it out. My original scheme was a smaller book than the little volume now on sale. Publishers do not find small books attractive undertakings from the financial standpoint, specially at the present time, and my attempt to get out the manual failed—I could not find a publisher willing to take the risk, and "material conditions" made it impossible for me to do so myself. I, therefore, put the MS. on one side.

On September 13th, 1920, I had an interview with Mrs. Osborne Leonard. I had no particular object in view, and certainly I did not go to her with the desire for advice about the manual. I was not worried about it at all. I was confident that if it was really needed it would be published eventually, and if it was not likely to meet a need I did not wish it to be published, so I was scarcely even disappointed.

When Mrs. Leonard was in trance Feda gave me at the outset a description of an elderly gentleman and his initial "W." The initial was that of a near relative, but the description did not correspond; it was a definite and detailed description, not one of the vague sort that might describe almost anyone of the same age. I made notes, but could not recognise; Feda added that he would "lighten the burden of difficult material conditions," and help would be forthcoming in "removing limitations," and that he was interested in my writings. All this had no intelligible application in my mind. She then referred to a "new book," which, of course, made me think of the MS. of the manual; but as I saw no prospect of its immediate publication I was not particularly interested in the reference. Feda again added that I was going to be brought into touch with new people, and spoke of a "new lead to help people." After this other

friends were described and recognised, and messages were given.

Nearly a month later, on October 6th, 1920, a paragraph was printed in *LIGHT* in which I offered to lend the MS. of the manual. I had seen inquiries for a prayer for the "Departed" in recent issues of *LIGHT*, and it occurred to me that I might make use of the MS. in this way. Several readers of *LIGHT* applied for it, and one of those who wrote to me made a suggestion with regard to publication. In a later letter this correspondent definitely offered to make himself responsible for the cost of printing, binding, and publishing. I was very much surprised, as he was at that time a total stranger to me. I noted that the initial of his Christian name was "W.," and I was curious to discover whether he corresponded to the description which had been given to me by Feda. When I saw him some weeks later I recognised that the description was remarkably accurate. It was the sort of description which I should have supposed could only be given by someone who not only knew him by sight, but was rather a close observer. The initials only of this generous collaborator appear in the book, because he did not wish for further publicity. I wrote to Mrs. Osborne Leonard, and asked her, for *evidential reasons*, whether she had any knowledge of this gentleman before September 13th. She replied: "I have no knowledge whatever of Mr. W. J. Of course, he may have come to me anonymously . . . but I have no knowledge of him at all." I also asked Mr. W. J. whether he had ever met Mrs. O. Leonard; he replied: "I have never (to my knowledge) met Mrs. Osborne Leonard." As his residence is many miles away from the home counties, a casual meeting which had been forgotten is most improbable. The evidence, therefore, for a supernormal experience seems conclusive. The experience seems to involve: (1) Vision of someone totally unknown to the medium and the sitter; (2) pre-cognition of events which transpired some weeks later; or (3) active intervention on the part of unseen agents to effect certain results which were announced to me beforehand in order that I might recognise the intervention when it occurred.

If the last be the true interpretation I am justified in believing that I was impressed to offer the MS. on loan; otherwise Mr. W. J. would have had no knowledge of its existence. I may add that in addition to "lightening the burden of material conditions" with regard to the cost of publication, he also helped "to remove limitations" in the scope of the volume. The statement that I should meet new people, made in connection with the new book, was correctly fulfilled. I met and gave an address to an entirely new circle when visiting Mr. W. J.'s home to arrange details concerning the publication of the manual.

"LIGHT" DEVELOPMENT FUND.

An item of £5 having been in mistake entered twice, the amount previously acknowledged should appear as	£178 10 9
The following sums have since been received:—	
Horace Leaf	0 10 8
Miss F. Lloyd	0 2 6
	£179 3 11

NEW PUBLICATIONS RECEIVED.

"Names and Numbers: Their Power and Significance," by Clio Hogenraad. Meyers, Brooks & Co. (3s. 6d. net).
 "A Philosophic View of the Land Question," by Henry Fox, Barrister-at-law. Kingsley Press, Ltd. (5s. net).
 "Spiritualism Among Civilised and Savage Races," by Edward Lawrence. A. and C. Black (5s. net).

DR. ELLIS POWELL addressed a large meeting in the Comrades' Hall at Sheffield on Sunday night, taking some of his own recent personal experiences as the subject. On Monday evening he addressed the Sheffield Society for Psychical Research on the Scientific Aspects of Spiritualism.

A REPLY FROM MR. BUSH, ALIAS WOOD.—Just as we are going to press the Editor has received a letter from Mr. Edward Bush, of Wakefield, in reply to our recent articles on his pamphlet, "Spirit Photography Exposed." We intend to publish his letter and comment on it in our next issue.

THE POLTERGEIST A CENTURY AGO.—In the facsimile copy of the "Manchester Guardian" of May 5th, 1821, issued as a supplement to the centenary number of that journal, we note a report bearing the simple title "Ghost." It describes the mischievous pranks of a supposed spirit at a house in Truro, used as the depot of the militia regiment of Royal Miners. The manifestations took the form of stone-throwing and window-breaking, and a familiar note is struck in the announcement that "no discovery was made" even though constables, soldiers (horse and foot), town officials, and crowds of the general public were on the watch. "The people in the neighbourhood insisted that the stones were thrown by no mortal hand." Not improbably they were quite right.

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Book I—THE LOWLANDS OF HEAVEN
was published in June, and

Book II—THE HIGHLANDS OF HEAVEN
was issued in September, 1920.

Book IV—THE BATTALIONS OF HEAVEN
will be ready shortly

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PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

It was during the first week in June, 1919, that we first came to hear of a medium of the name of Munnings through a letter sent to and published in our issue of June 7th of that year (p. 181). This letter was followed by other correspondence, which appeared in our issues of June 21st, 28th, and July 5th. At that time opinion was considerably divided respecting the genuineness of this medium, and there the matter rested for the time being. At a meeting of the Guild of Spiritual Unity held in February of this year, Miss Estelle Stead announced to the members that a medium named Gaulton was to give some Direct Voice séances at the Stead Bureau, and in consequence of some inquiries she had made it transpired that the medium had changed his name after leaving Portsmouth from Munnings to Gaulton, and that he now was living with his wife at Hastings. Miss Stead thereupon invited certain members of the Guild to be present at the séances that were subsequently held at the Stead Bureau on the afternoons of February 24th and 25th. These particular séances, at which some fifteen or sixteen persons were present, were, of course, in no way test séances, nor was Mr. Gaulton, as we will now call him, aware that he was under observation. The majority of the sitters at these two sittings appeared to be quite satisfied that an exhibition of genuine phenomena of the Direct Voice had been given. It must be pointed out that at these sittings, at which Mrs. Gaulton, the wife of the medium, was present, no attempt was made to prevent Mr. Gaulton from moving about freely if he desired. An aluminium trumpet, painted inside with luminous paint, was placed in the centre of this rather large circle, and the sitters did not in any way hold hands, and the sittings were conducted in absolute darkness. The phenomena displayed were of four classes. The trumpet, through its luminosity, was observed to move about, and it also touched the sitters at intervals. A strong perfume (which was recognised as "Jockey Club") was also noticed by those present. The scent came in wafts on two or three occasions. A gentle breeze, now and again, was another experience, but the most important part of all the phenomena was the voices heard by everyone present. They apparently proceeded one at a time from the trumpet, and were remarkably distinct. The most extraordinary thing about these voices was the names given of those from whom they purported to come. During these two sittings the following personages stated, through the trumpet, that they were present: Sir William Crookes, the Rev. Arthur Chambers, Stinie Morrison, Billie Carleton, H. B. Irving, and Dan Leno (!) In addition to these a Scotchman, a sailor, and a London doctor also spoke. Other voices claiming to come from friends and relatives of those present at the sitting were heard. The members of the Guild who were present were particularly struck by the entire absence of anything evidential coming from such an array of celebrities beyond the veil, who certainly did not enhance their reputation by the statements they made. In the case of "Dan Leno" the voice exhibited a few of the characteristics of this great comedian, though, of course, we have ourselves heard excellent imitations of this artist from incarnate beings. With regard to the voices purporting to come from the other celebrities there was, as we have just remarked, nothing evidential about them.

At the conclusion of the second séance the members of the Guild who had been present came rapidly to the conclusion that one of three things had occurred: (1) Either Mr. Gaulton was an impostor, or (2) he was a Direct Voice medium, but associated with a group of beings on the Other Side who were lying, and simply impersonating the celebrities named, or (3) that the whole séance was what Mr. Gaulton professed it to be, namely, a remarkable demonstration of his psychic gifts, productive of such conditions that the celebrities in question (a motley group, it would seem) were able to avail themselves of his powers, and come back once more and speak with us.

Naturally, the matter could not be left an open question, and Mr. Engholm, on behalf of the members of the Guild, proposed to Mr. and Mrs. Gaulton that a test séance should be conducted. It was then arranged that the medium should stay in town overnight, and give a test séance. As a matter of fact, two test séances were held, one on February 26th, and the other on March 12th. The results of these two séances were discussed at a subsequent meeting of the Guild of Spiritual Unity, and in consequence, Mr. Engholm was asked to write the following letter to Mr. Gaulton:—

"With reference to the two test séances that were conducted to investigate your mediumship on February 26th

and March 12th respectively, at the Stead Bureau, 30a Baker Street, on behalf of the ladies and gentlemen present at both these tests, I now write to inform you that these sittings were so unproductive of any phenomena that it is impossible for those who were present to come to any definite conclusion with respect to your mediumship.

"A copy of this letter is being handed to the Editor of LIGHT, and this journal will start, with the next issue, to deal in every particular with your mediumship, and invite correspondence on the matter. We think that will be the best course, so as to clear up what is at the moment a rather unsatisfactory condition of affairs, as the Editor informs me that he has received a considerable number of letters dealing with your proceedings in Hastings at the present time, and we feel sure that you will welcome such publicity as will clear up this matter once and for all.

"P.S.—With reference to the two test séances referred to above, the following are the names of the ladies and gentlemen who were present at the first séance on February 26th:—Mrs. Mary Gordon, Mr. A. T. Connor, Dr. Ellis T. Powell, Miss F. R. Scatcherd, Mr. Howard Mundy, Mr. H. W. Engholm, Mrs. Drakoules, Miss Estelle Stead, Mrs. Gaulton.

"Those present at the second test séance held on March 26th were: Miss Estelle Stead, Mr. A. T. Connor, Mrs. Drakoules, Mrs. Mary Gordon (part of the time), Mr. Howard Mundy, Mr. A. T. Connor, Mr. H. W. Engholm, Mrs. Gaulton, Miss Gaulton."

Mr. Gaulton thereupon sent the following letter to the Editor of LIGHT:—

2, Pelham Crescent,
Hastings.

May 8th, 1921.

The Editor of LIGHT,
6, Queen Square, W.C.

DEAR SIR,—It has been intimated to me through a letter received from H. W. Engholm on behalf of the Guild of Spiritual Unity that you purpose in your next issue of LIGHT to deal personally with every phase of my mediumship as presented to you through the said Guild, and that you further purpose opening the columns of your paper for testimonies from the public, for and against my mediumship, in the hope of arriving at some satisfactory conclusion regarding my claims.

In the first place, I would state that I have no knowledge whatever of the Guild of Spiritual Unity, and did not sit under test conditions to satisfy any particular society, but merely for the satisfaction of those ladies and gentlemen who were present at the above-mentioned sittings.

Mr. Engholm points out on behalf of those sitters that the séances were unproductive of phenomena, although phenomena was produced under the conditions imposed by those present at the second séance, March 12th, the first proving abortive beyond the trumpet being lifted and dropped to the floor. The trumpet was brilliantly illuminated inside with phosphorescent paint, and painted all over the outside with black grease paint in such a manner as to indicate the slightest handling of the trumpet. After the usual procedure of search my thumbs and wrists were tied in such a manner as to satisfy all present. The instrument was seen floating; it also touched several sitters, three voices manifested by speaking and one by singing. On examination of the hands of every person present after the lights were turned up every one's hands were found to be perfectly clean, although there were finger prints showing clearly the markings on the trumpet.

Everybody at the time was perfectly satisfied that the phenomena produced were genuine. Mr. Engholm, in particular, made such a statement to two people in my hearing. This being so, I rested perfectly content that the promise of a certificate duly signed by those present and a notice in your paper to this effect would be honourably fulfilled.

Seeing, however, that this is not the case, I beg, in common fairness to myself, a signed letter from every sitter who sat in that circle should be printed in your paper containing the truth of my statements concerning the production of the phenomena, and also I would suggest that those writing you concerning me, in the event of your columns being opened for such purpose, shall have duly printed their names and addresses as a guarantee of good faith.

I take it that a just and true report of these sittings will be published by you in the first issue dealing with my case.

(Continued on page 324.)

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

THE "STANTON MOSES NOTE BOOKS."

LIVERPOOL.—The Note Books of the late Rev. William Stainton Moses ("M.A. Oxon") are being carefully examined with a view to preparation for the Press, but it is rather premature, in present circumstances, to announce their publication. Due notice of this will be given when the time arrives. It is probable that they will be given in the form of a general *résumé*. The identity of those of Mr. Stainton Moses' guides who communicated under pseudonyms is not a matter which can be dealt with here. The real names were communicated privately.

CLAIRVOYANCE AT THE GOLIGHER CIRCLE.

J. HEMMONS.—Some of Dr. Crawford's observations on clairvoyance were received personally, but in his "Experiments in Psychical Science" (p. 133) you will find his reply to the question, "What is your experience of clairvoyance in connection with the Goligher Circle?" in the course of which he says, "In 'The Reality of Psychic Phenomena' I gave one example of clairvoyance by a lady who is psychically developed and who seems really to have seen something of the actual physical processes involved." So here you see are two references to the matter in his books.

IS HEALING A GIFT?

N. B. S. (Exmouth) writes: "I read in *LIGHT* of April 9th of a Maori healer in New Zealand who relies on strong faith to effect his cures. Could this man work his 'miracles' by faith alone if he had not the gift of healing?" By no means, unless we are to suppose that a special miracle was wrought in his own case. And there is no need to suppose anything of the kind. There are no miracles in the sense of there being any violations of natural law. The man must have the gift of healing as well as the faith. It is one of those "spiritual gifts" of which St. Paul wrote. Some are born healers, but, lacking the faith to exercise their healing power, they make no use of it, or a very limited one, and might well take example by the pious Maori who puts them to shame.

LOVE IN THE BEYOND.

K. K. M. is troubled about the possibility of finding oneself friendless in the Hereafter. She asks: "What about the multitude of poor unfortunate ones who have no beloved friend waiting to welcome them? What compensation is there for those who have had to live lonely, loveless

lives?" Every compensation, I should imagine, for Love is the law. And how can she know that she has no friend? In all possibility friendships have been established unconsciously to her. We have many friends who know us sometimes long before we know them.

"POSITIVE" AND "NEGATIVE" MEDIUMSHIP.

E. L. C. (Gerrards Cross): The terms "positive" and "negative" in regard to mediumship were simply intended to denote the two temperaments, one of positive mediumship, the other a negative grade which is simply favourable to the production of phenomena. In the particular case under consideration and to which your letter refers I simply expressed the view that the term "double psychic" might mean either that the person so described had a double measure of power, or that he exhibited mediumship in both the positive and negative aspects, i.e., that with the temperament which was helpful at a seance in the negative way he also combined the positive degree of actual mediumship.

SACRAMENTAL LIGHTS.

WILLIAM R. SYKES writes: "I am much interested in the review of 'The Science of the Sacraments' (*LIGHT*, p. 264), and my attention has been drawn to it by the following passage: 'At the moment of consecration the Host glowed with the most dazzling brightness; it became, in fact, a veritable sun to the eyes of the clairvoyant.' This has raised in my mind the question: Does a similar transformation (psychic, I infer the phenomena to be) take place at the consecration of a place of worship and the dedication of a memorial, and what is the nature of this transformation?" Our correspondent adds: "For a material object to glow with 'dazzling brightness' a transformation of a remarkable kind must take place in the nature of the object (even if it is visible only to the eyes of a clairvoyant). I picture in my mind such a change as must have taken place in the body of Christ at the resurrection, a transformation in the molecular structure of the atoms in the material of which the body was built up; the breaking up of the physical atoms into another order of matter, thus transferring the body to a higher plane of existence." Well, in a matter of so abstruse a character, I cannot attempt to pronounce with any certainty. To begin with, was the phenomenon objective? It may have been, for we have other records that appear to support this idea, but it lies in a realm of the transcendental about which, so far, we know very little.

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future help this fund.

(Continued from page 322.)

Trusting that a fair and impartial hearing will be given in the forthcoming controversy,

I am, Sir,

Yours faithfully,

FREDK. T. GAULTON.

P.S.—The test conditions imposed were of the same nature for both sances, my family and myself insisting at the second one that I should be tied up as before, and contrary to the wishes of Mr. Engholm, who made the suggestion that I should sit without any restriction whatever.—F.T.G.

In the next issue of this journal we propose to give a full report of the test sances that were held on February 26th and March 12th. It is our intention in connection with this investigation to hold the scales of justice in an absolutely impartial manner, and it may transpire, after the whole of the facts have been set forth respecting Mr. Gaulton and his mediumship that there may be in Mr. Gaulton yet another of those valuable mediums who are so necessary to-day in propagating the great truths of Spiritualism. On the other hand should the result of this investigation be against Mr. Gaulton, we shall have no hesitation in saying so.

* * * Replying to those who have written to us from Hastings and elsewhere on the question of Mr. Gaulton's mediumship, we are refraining from publishing any of these letters until all the known facts have been dealt with by us. In the meantime we welcome letters from all those who are acquainted with this medium and have attended sances conducted by him.

RAYS AND REFLECTIONS.

A lively correspondence has been proceeding in the "Spectator" on the subject of "Book Tests," with especial reference to Lady Glenconner's book on the subject, "The Earthen Vessel." A number of criticisms were raised concerning the question whether the tests were not really coincidences. Lady Glenconner and the Rev. C. Drayton Thomas effectively replied to the objections.

A certain Mr. C. Scott Moncrieff, however, was so ill-advised as to drag in the personal element, an offence which one remembers brought such a crushing rejoinder upon Boswell when he committed a similar breach of manners in an argument with Dr. Johnson.

A like Nemesis overtook Mr. Scott Moncrieff when in the "Spectator" of the 30th ult. Lady Glenconner replied to his aspersions, the correspondence being thereafter closed.

Lady Glenconner's reply is so good that I cannot forbear to quote from it:—

"I am sorry that your correspondent Mr. C. K. Scott Moncrieff should have been so nettled by my reply as to leave his main line of attack for the less useful skirmish of personalities. For, adverse though his criticism may have been, it was far more valid and fertile a form of opposition. (When he made a *détour* in the direction of myself and my children I was reminded of the old nurse who on losing ground in an argument would throw in such a remark as, 'Your teeth do look yellow this morning.') Far from being sensitive to criticism, I welcome any discussion of this subject of 'supernormal possibilities.' (There is nothing 'supernatural'; that word is only a convenient label for occurrences we do not understand.) I only ask of those who are good enough to trouble to experiment in this field of research in order to refute that they should extend their operations. Let them pursue their investigations still further, and over a considerable period of time, and not, as Mr. C. K. Moncrieff does by his own admission, come to a decision 'on the first and second trial.'"

There is indeed some excellent sword-play in the letter, and the attacker receives some shrewd thrusts, which it must be admitted, he richly deserved. The *coup de grâce* is administered in the final sentence: "The Earthen Vessel" has its message for such as care to hear. "The dogs bark but the caravan moves on." In a note to the letter closing the correspondence the Editor of the "Spectator" observes that the discussion "has not demolished, as some of the writers of letters seem to think, the case for Psychological Research, but proved its importance." And he adds: "It is clear that not only the possibilities of coincidence but the deceitfulness of words, or at any rate their expansibility to fit almost any ready-made interpretation, are almost infinite. But surely we cannot give up research because the way is long, dark, and difficult?"

The Editor of the "Spectator" is to be complimented

on a sagacious verdict. But if the pathway of psychical research is so "long, dark and difficult," it is not so much from its inherent difficulties as from the multitude of inane objections from callow critics who imagine that they possess a monopoly of critical intelligence. Hence the raising of innumerable difficulties which are just as obvious to the investigator as to the mere looker-on, and which, in the majority of cases, have been taken into due account in the investigation and overcome in the working out of the problems concerned. Many of the criticisms are the outcome not of any sincere desire to solve the problem but of a mulish desire to obstruct what is going forward.

During the hearing of the appeal in the fortune-telling case to which I referred last week, Mr. Justice Greer asked what palmistry was: "Is it not something to do with finger prints?" Many of us noted this curious example of artless simplicity, and we see the "Police Chronicle" is struck by it, and asks, "Really, what next shall we get in the form of judicial innocence?" Certainly, if palmistry is set down in an Act of Parliament as a crime one would expect a judge of the King's Bench to know what the term implies.

I see that Mr. Geo. F. Berry, the President of the Spiritualists' National Union, writing in the last issue of the "Two Worlds," finds in the now notorious article by the Rev. Walter Wynn indications of a "subtle propaganda" designed to gain the acceptance by Spiritualists of "Church dogmas." Mr. Berry's use of the word "subtle" strikes me as remarkable. The precise subtlety of allowing a Spiritualist to express in *LIGHT* views the crudity of which is apparent not only to most of his fellow Spiritualists but to the general intelligence is not exactly obvious. The futility of Mr. Wynn trying to enforce his views must be apparent to everyone. Mr. Berry must think again. Meantime I suggest that there is such a thing as "taking soundings"—a useful thing in navigation of all kinds.

LUCIUS.

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—Limes Hall, Limes Grove.—6.30, Mr. T. W. Ella.

Croydon.—Harewood Hall, 96, High-street.—11, Mr. Percy Scholey; 6.30, Mrs. Julia E. Scholey.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—Special visit of Mrs. Hetty Butterworth (of Barrow), Sunday, 11 and 6.30; Monday, at 3, and Wednesday at 7.30.

Holloway.—Grovevale Hall, Grovevale-road (near Highgate Tube Station).—To-day (Saturday), whist drive. Sunday, 11 and 7, Miss Mary Mills; 3, Lyceum. Wednesday, 8, Mr. and Mrs. E. J. Pulham.

Brighton.—Athenaeum Hall.—11.15 and 7, Mr. A. Punter; 3, Lyceum. Wednesday, 8, Mr. S. W. Roe, address, Mrs. Curry clairvoyance.

Sutton.—Co-operative Hall.—6.30, Mrs. Maunder, address and clairvoyance.

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mr. F. Everleigh. Thursday, 8, Mr. Chambers.

Peckham.—Lausanne-road.—7, Mr. A. Lamsley. Thursday, no meeting, May Convention.

SUPERNORMAL PICTURES.—The Annual Meeting of the Society for the Study of Supernormal Pictures is to take place under the presidency of Dr. Abraham Wallace during this week-end at the British College of Psychic Science, 59, Holland Park. There is to be a dinner at Pagani's restaurant, Great Portland Street, on Saturday evening (the 14th inst.), attended by a distinguished gathering of psychical researchers. On Whit Sunday and Monday demonstrations will be given of photographic mediumship by Mrs. Dean and the Crewe Circle. We hope to give our readers a report of the proceedings in our next issue.

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THIS Whitsuntide—the holiday kept in commemoration of the coming of the Holy Ghost—God's Comforter to men—MILLIONS of little children in Europe are in the most dire and immediate peril from the most agonising and miserable of all afflictions—STARVATION. Famine has closed its cruel grip upon the devastated areas of Europe, smiting down the weak and helpless in scores, in Hundreds, and in Thousands.

Realise this, you holiday maker, looking forward with pleasure to a comfortable rest and good holiday fare.

That every hour now is claiming its wretched victims. That this very minute you can say with certainty marks another death scene or another little baby seized with distortions or softening bones, deformed for life in body and mind.

The Agony and Tragedy of it all is that it is needless. It is preventable! You, yourself, can save an innocent life—or two—or a score—by giving such shillings or pounds as you can spare.

IT IS CALLOUSNESS AND DISREGARD THAT ARE THE GREATEST EXECUTIONERS IN EUROPE TO-DAY.

Will you be one of those to hear the cry for help and turn away? Or will you send NOW—in the first access of your good feeling and pity for imperilled young lives? It is not much to ask that we, who are so fortunate as to escape the worst consequences of the War, should keep those who are being tortured and slain. They have no food—no shelter—and no hope.

Lost the real and terrible urgency of this appeal should escape us, think well of this truly Awful Fact:—

For each who says to himself, "I will leave it over for a few days," Two, Three or Four Children will die because Help and Food has not come to them in Time.

Just think of it! All the time, outside our very doors, a multitude of helpless children and stricken Mothers are perishing for want of food and clothes—not One Thousand, Two Thousand, or a Hundred Thousand, but MILLIONS!

Children so wan and so weak, that they can scarcely clutch their mother's skirts—children whose emaciated frames and glassy eyes plead mutely for compassion from you.

Can the stoniest hearts or most callous soul remain unmoved—impassive, whilst they perish like flies—whilst the breath of life is being choked from their breasts through No Fault of Their Own.

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"M. B. BARRAULT."

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"Babies are born to parents who have not a single rag or garment with which to clothe them; they are wrapped in pieces of paper and perish from cold."

"The refugees have no houses, no clothes, no tools. The children are mere ragged skeletons."

"There are 120,000 tuberculous children, 20,000 of them suffering from tuberculous disease of the bones so crippled with Rickets that at 5 and 6 years of age they are unable to walk."

"Many children roam about unfed and savage like little wild animals."

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We beg of you, we pray of you, at this Whitsun period, to signalise your clemency, to emphasise your broad-mindedness, to manifest your mercy by sending on TO-DAY—NOW and AT ONCE—the contribution you can best spare (and of this you are the best judge), to stop this slaughter of the innocents and to save the Helpless Inheritors of Catastrophe from the suffering they do not deserve and the Death which should not be their lot.

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To LORD WEARDALE

Chairman of Committee of "Save the Children Fund" (Room 225) 26, Golden Square, Regent Street, London, W. 1.

Sir,—I would like to make a Gift to help the Starving Children in the Famine Areas of Europe and Asia Minor and enclose..... as a donation to the "Save the Children Fund."

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MEETINGS IN MAY.

FRIDAY, MAY 20th, at 3 p.m.

Conversational Gathering. At 4 p.m. "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

TUESDAY, MAY 24th, at 3.30 p.m.

Clairvoyant Descriptions by Mr. Vout Peters.

THURSDAY, MAY 26th, at 7.30 p.m.

SPECIAL MEETING, when Mr. H. W. Engholm will deliver an Address, "Is Spiritualism a Religion?"

[Note.—Mr. Engholm is taking the place of Miss Lind-Hageby on this occasion, as Miss Lind is unavoidably prevented from giving an Address at the L.S.A. until the autumn.]

FRIDAY, MAY 27th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Progression in the Spirit World." Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

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At 6.30 p.m. ... MR. E. W. BEARD.
Wednesday, May 25th, 7.30 p.m. ... MR. ROBERT KING.

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SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

PILGRIMS.

Dark is the brae, but the stars are bright;
Heavy the way, but our hearts are light.
Over the marshland, sable and damp
Hovers the fen-fire's fitful lamp.
We find no lure in its faithless gleam,
For we know our goal and we hold our dream.
We keep to the height where the fresh winds are,
And follow the light of one bright star.

LUCIUS.

We have written before on the question of humour in *LIGHT* and, in thinking over the subject, recalled with smiles the amount of unconscious humour which appeared in the Spiritualistic journals of the past. It was a hard time for some of them—the exponents of an unpopular truth, utterly misunderstood by the world and not always properly understood by those who championed it. The old Spiritualists, like the old Puritans, were seldom people with a sense of the humorous. Their task was a grim one—standing their ground and "holding on." Mark Tapley himself might have lost his cheerfulness under the ordeal. We could tell some droll stories of the strange things which sometimes appeared in Spiritualistic journals now defunct. Sometimes there was a lack of material, and the contents of a paper were not merely inappropriate—they were incongruous. One issue of a certain journal contained, amongst tit-bits of general knowledge, the information that from one pair of pigs a progeny of over one hundred thousand would be produced in six years—an instructive item, but with no apparent bearing on the problems of Psychical Research.

Those were grey days for the pioneers of Human Survival as a scientific fact. The orators were usually men with nothing to commend their message but its earnestness—they were often destitute alike of eloquence and education. There were very few capable organisers: business talents were rare, and the message was too often given in a confused and ignorant fashion by people whose spiritual fitness was not accompanied by any intellectual capacity. Meantime those who had the mental competence for the various tasks held aloof—with a few noble exceptions. The thing was not respectable—it was, indeed, ridiculous, although

there was a great truth behind it. It was merely a butt for criticism. When we think of these things, our hearts may well burn within us at the dauntless courage and endurance of the Old Guard who fought so well against every kind of discouragement. Most of all must we reverence the memory of the few men of education and refinement who, amid things that repelled their sense of dignity and fitness, stood for a truth unconsciously distorted by its champions and reviled by its enemies because it came in such a questionable shape.

* * * *

A letter from a lady correspondent tells of a communication from her son who is on "the other side" and who stated that he had met another young fellow called Rolf, about whom a book had been written. Our correspondent asked if there was such a book and we were able to assure her that there was, viz., the book "Grenadier Rolf." It reminded us of an incident which occurred some three years ago when a correspondent wrote to tell us how in a private circle the communicating intelligence recommended one of the sitters to read a book called "Bindweed," as it contained much that was in line with what he (the spirit) wished to say—a kind of unpremeditated book test. Nobody knew of such a book, neither did we, but we inserted a notice in *LIGHT* and all ended happily. The notice was seen by a lady who knew the book and its author (Miss Gabrielle Vallings). Such cases may not be critic-proof, but they are interesting, and as there are several of them, they have a cumulative force.

SIR OLIVER LODGE AS SCIENTIST.

"John O'London's Weekly," in its issue of the 14th inst., publishes an article on Sir Oliver Lodge well calculated to give a larger and juster view of that famous scientist than obtains in the minds of the uninformed person to whom he is merely an "authority on ghosts."

The journal refers to the fact that on June 17th, 1919, Sir Oliver received the treasured Albert Medal of the Royal Society of Arts "in recognition of his work as the pioneer of wireless telegraphy," and relates that he was in 1881 appointed professor at the Liverpool University College, "where he spent nineteen years, raised a family of twelve children and became the pioneer of wireless"; that he was Rector of Birmingham University from 1900 to 1919; that he holds the Rumford Medal of the Royal Society and nine honorary degrees, and that he has been President of the British Association.

Much of the remainder of the article is occupied in showing how the work of Marconi and of the German Hertz (of the Hertzian waves) was allied to the original discoveries of Lodge. It concludes with a statement in which all who are acquainted with the labours of the great scientist will cordially concur: "He is the finest exponent of science in our academic world."

THE INFLUENCE OF FRIENDS.—Gradually and unwittingly our friends transmute our nature. Like the Norsemen of old we mingle our blood. Spiritually we interpenetrate. From living close to one we shall come to act promptly and well. Another will make it simple for us to think and feel disinterestedly. A third by the breadth of his human kindness will cause us to feel ashamed of any trifling prejudice. A fourth by her tender ways will communicate her tenderness. Indeed, we cannot measure the debt which we owe to our friends.—CLIFFORD BAX.

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CAN THE FUTURE BE FORETOLD?

SOME VERIFIED PROPHECIES.

By COUNT CHEDO MIYATOVICH.

(Formerly Serbian Minister to the Court of St. James's.)

One of the most important questions—indeed, the vital question—with which Spiritualism concerns itself is the inquiry: Is there a life after death? Thanks to the careful collection of numerous facts and phenomena, and thanks to the scientific experiments, that question—placed in the forefront of popular interest by the terrible losses during the war—has been answered affirmatively. Spiritualism has thus, in my humble opinion, rendered an imperishable and glorious service to Humanity.

But immediately next in importance seems to me to be the question: Is it possible to foresee the coming events in the life of individuals? Having studied that question for many years, I have been compelled, by the accumulation of a great number of facts, to arrive at the conclusion that it is possible to foresee and describe accurately not only the coming events in the lives of individuals, but also the events in the lives of nations and States.

I suppose that, if I could prove the last part of my statement, it would not be necessary to quote concrete cases of the accurate forecasting of events in private life—I think that every tenth man and every fifth woman in our modern society could tell of some such cases. I will, therefore, confine myself now only to a few statements concerning the foretelling of events in national life.

When on March 13th, 1903, the famous clairvoyant, Mrs. Julia Burchell, of Bradford, saw and described the assassination of King Alexander and Queen Draga of Serbia in almost all the minute details as it really happened on the 11th of June of the same year, the Secretary of the Society for Psychical Research asked me if I knew of some other prophecy of events, which were foretold as going to happen at some later date. It was arranged between us that I should describe such a prophecy, place my account in an envelope, seal it, and deliver it to the Society, to keep until I invited them to open and publish it. I described what a Serbian peasant (of the village Kremna, Ujitsa District, Serbia) by name Mata, stated in June, 1868, would happen

in Serbia when the Pretender, Prince Peter Karageorgevitch, became the King of Serbia.

I now publicly invite the Society to open my letter and publish the first half of it (but not the second). It will be seen that Mata foretold the events which happened forty-seven years afterwards, and of which we have all been witnesses.

As another proof I will quote the great French clairvoyant Dr. Michael Nostradamus. The first edition of his prophecies of events in the life of nations was published in 1558 in Lyons. As an old student of Nostradamus I published in the London Sunday paper "The People," on the 17th of January, 1915, five months after the declaration of the war, what, according to Nostradamus, would be the result of that war. In that article I informed the public that Germany would be defeated, that Austro-Hungary would be disrupted and reduced to its original provinces, whilst Hungary would become independent; that Bohemia and Poland would be free and independent; Roumania much enlarged, and a new and great Slav State be created between Switzerland and the Danube (Yugoslavia); and that Russia would come to grief, Turkey be broken, and Palestine and Syria attain a new organisation.

What I did not mention then was that Nostradamus foresaw the submarine warfare, and saw and described aeroplanes fighting and throwing bombs on towns. Nor did I allude then to one of the most remarkable facts, namely, that he mentioned by name the King of Bulgaria, calling him "the fairhaired Ferdinand," and stating correctly that he would break with France, and for the sake of Macedonia enter into the war, but would be defeated.

With such facts before us what justification can there be for saying that it is impossible to foresee and foretell coming events in the lives of nations? And if it is possible to do this regarding the lives of nations, why not regarding the lives of individuals? Of verified predictions of this latter class many thousands of well-authenticated cases could be quoted.

SPIRIT RETURN: A STRIKING CASE.

WHERE TELEPATHY DOES NOT APPLY.

Miss E. Katharine Bates (Bournemouth), whose name is so well known in connection with psychic investigation, writes:—

I have just remembered a very excellent case of a spirit description being strenuously denied as having any significance.

The wife of a barrister friend of mine (afterwards a judge) went to a medium recommended by myself, trusting to get a description of her son who was killed in the sortie from Ladysmith in the Boer War, on January 6th, 1901. The boy—then about twenty-two years of age—did not appear to the medium, but an old gentleman with very white hair and a red face (so described by the medium) did appear, much to the disappointment of the sitter. When I was telling her husband in the evening about this, wondering how any other members of his family should have appeared instead of the one so lately deceased, the wife was very severe in her strictures, and declined to believe that the appearance had anything to do with her husband. "Of course, he never had an old uncle with a red face and white hair, quite absurd!" When she had finished assuring us of this, the judge (as he then was) remarked very quietly, "It sounds very like my great uncle, Richard R—, who lived at Dover when I was a small boy, and (turning to me) had a very great admiration for your father, by the bye; your presence would have quite accounted for his wish to pay you a visit. My wife probably never heard of him."

On the following day, "Uncle Richard" appeared again to the clairvoyant, so clearly that it was impossible to doubt his identity, more especially as he gave a description of himself. Also, my dear old nurse, whom he had known well in those early days, appeared at the same time. Now, I venture to say that even the S.P.R. would find it difficult to pick holes in this evidence of a non-telepathic origin. I had never seen the old gentleman, who lived alone. My

father, a great invalid, never took me to see the old bachelor uncle for obvious reasons. He appeared afterwards on a photographic plate with my dear old nurse, whom he had known well, according to the judge's story. It would be difficult to find a better example of non-telepathic spirit description. Neither my nurse nor my father had ever spoken to me about "Uncle Richard," whom I never saw except in an ordinary photograph (or perhaps it was a sketch) in the Maidstone drawing-room, when I was quite eighteen years old, and living with his niece. But for the judge's momentary memory of this old gentleman, his own great uncle, we should never have heard of him again. Doubtless much is put down to telepathy in these cases which should be entered as recurrent memory. Even one such case as I have quoted would do much to undermine the telepathic extinguisher as being applicable to all such cases as these.

THE PATH IN THE SKY.

The woods were dark and the night was black,
And only an owl could see the track,
Yet the cheery driver made his way
Through the great pine woods as if it were day.

I asked him, "How do you manage to see?"
The road and the forest are one to me."
"To me as well," he replied, "and I
Can only drive by the path in the sky."

I looked above where the tree-tops tall
Rose from the road like an ebon wall,
And lo! a beautiful starry lane
Wound as the road wound, and made it plain.

And since, when the pathway of life is drear,
And all is blackness, and doubt, and fear,
When the horrors of midnight are here below,
And I see not a step of the way to go,
Then, ah! then, I can look on high,
And walk on earth by the path in the sky.

NATURAL LAW IN SUPERNORMAL PHENOMENA.

LECTURE BY DR. W. J. VANSTONE.

(Continued from page 312.)

Thus far we have considered phenomena related definitely to matter. Let us now turn our attention to the realm of mind, and consider telepathy, clairvoyance, clairaudience, etc. Until the discovery of wireless telegraphy the powers of telepathy were considered unnatural, but now it is considered as a scientific fact. Now, of what does it really consist? Apparently it is assumed that thought, by means of our brain cells, sends forth emanations that affect the atmosphere, or travel through the ether with characteristic wave-lengths, according to the thought conveyed, causing impressions on the consciousness of the recipient, so that he may interpret clearly the message sent.

It will be seen from this that mind, acting on brain, must utilize energy in some form, and probably makes the brain radio-active. At the same time it controls the radiations, and focusses them so accurately that disregarding all opposition in the ether, they reach their goal, and produce a reaction in the mind of the receiver. This is exactly what takes place according to natural law in wireless telegraphy. Accepting the reality of spirit communications, it is natural to conclude that the spirit, who is a thinking being, can act upon the plasma of universal consciousness, and in like manner register communications of thought, using the vibrations of ether according to natural laws. The impression received may be interpreted in the sense consciousness in the form of pictures, sounds, or feelings, and may even create in the surrounding ether thought-forms which have an objective reality, and which can be seen and measured by others who have not received the mind wave. Or in some instances the spirit may send the thought current, and, if the auric plasma of the receiver is sufficient, build up a materialisation of that thought, and instil it with sentient intelligence that can act within the limits of the desire. This is known to be done both with regard to discarnate spirits, and to human beings still in the flesh.

Reference has been made to the human aura. This can be demonstrated by analogy with all the phenomena of phosphorescence, which is in evidence in the mineral, vegetable and animal kingdoms. It is further known that both organic and inorganic substances and creatures, under the influence of certain stimuli, emit, or restrain, or vary the characteristics of their phosphorescent emanations. Now, these emanations must have some effect upon the atmosphere and ether, and normally the intensity of that effect will be according to the ratio of the distance. So that surrounding each object there would appear to be an atmospheric plasma vibrant and atune with the source of its creation. This radiant aura is seen with the glow-worm, the zoophyte, and a thousand other natural creatures.

In human beings the auric vibrations are naturally of a finer order, and consequently are seen only by super-sensitive people, but the natural law is the same.

The extension of consciousness experienced by some people is undoubtedly a protrusion and focussing of this plasmic aura through space, to a degree that is all but infinite, so that the long arm of the consciousness of this faculty is almost without limit. The theory has also been held by the Egyptians that the aura could be detached and sent forth charged with intelligence and consciousness; hence the *Ka* and other bodies supposed to be the spirit doubles on whatever plane of consciousness it was required to serve. From this it can be seen that the phenomenon of apparitions can be in harmony with natural laws.

Whoever is privileged to witness the numerous phenomena associated with psychic and spiritualistic manifestations must be prepared to find some that appear inconsistent with natural laws, but let it be remembered that the limit of what is natural or normal to our consciousness is not necessarily the limit of our latent consciousness, and when that which slumbers in us is awakened we shall see the perfect harmony of natural laws with the spiritual. In fact, there is no demarcation. Spirit manifests in matter, mind and spirit, but adapts its expression in different ways, according to the sphere of its operation.

So-called miracles and supernatural phenomena are no more the exclusive evidence of spirit survival than they are of Deity, but they are, or may be, evidences of higher phases of human consciousness and being, and undoubtedly are also the means used by discarnate spirits to communicate with earth beings.

There is great value in phenomena as far as they go. They stimulate man to make progress, and by the evidence they afford of latent laws and forces, call upon him to seek to awaken in himself those higher and finer aspects of his being which will enable him to correspond with a fuller environment of soul.

To this end he seeks to harmonise all, and he finds that his progress is based upon a larger and richer knowledge of nature as revealing the material expression of spirit. As he advances the Infinite Mind bids him seek a fresh

aspect of truth, and he experiences a new birth on a higher plane of being; Spirit within and around invites him to function on planes which before appeared miraculous, and unfolds to his spirit vision the magnificence of nature in a new light, revealing the radiant splendour of the Spiritual world where crude matter is transcended, and limited reason becomes divine intuition. The keynote to this is harmony, and that is love in which dwells abiding peace.

The urgent need of to-day is to prove the perfect harmony of science, philosophy, religion and practical normal living. The discord of the past has been through the opposition of religion to natural science, and *vice versa*. If Spiritualism is indifferent to science and without a religious consciousness, it will remain isolated and become as dogmatic as the old theologies, and as attenuated as a limited theosophy.

There is a mystical aspect of Spiritualism which reaches out and seeks for union with the whole, discovers the Divine Spirit in all creation, and lives and moves and has its being in the one all-pervading divine reality. It seeks and finds the inner meaning of all the exquisite productions of nature. It learns the mystery of transcendental evolution to be a continual dying to the old orders and rebirth in the new. It teaches that the awakening of consciousness to a new plane of thought and feeling means the revelation of a new aspect of truth, which in turn calls for a readjustment of relative values and a transformation of the self-expression. Thus, all things become new and this renewal is progressive and eternal, ever unfolding the infinite in personal experience and comprehending the mystery of life without end.

This Mystic Spiritualism is more concerned with the demonstration of spirit than spirits. It seeks to show that spiritual phenomena, in the highest and best sense, are the inheritance of human spirits in the flesh, and whatever is ennobling in that inheritance is to be used by man. It holds out the promise that, in the use of these powers, man will reveal the mysteries of nature, and enrol matter and all its forces in his service, so that the uneasiness of excessive toil will end; the confusion of uncertain reasoning will cease; and disease and sorrow will no longer cause death. But that great change will only come by the sloughing off of old conditions before the evolved new, which by nature will demand its New Heaven and New Earth. The passing of one state to the other will be like the transition of childhood into manhood, like the birth of a cloud above the cascade.

This Mystical Spiritualism has been known by individuals throughout all the ages of the past in every race and religion. It has been the secret of genius in poets, musicians, painters, sculptors, scientists and reformers. It has always characterised itself by freedom from dogma and has always possessed the blessing of the open vision. That vision of soul has always brought a buoyant sense of the harmonies of all creation, so that the whole being, like a delicately tuned instrument, has responded to the rhythm of nature and the music of the spheres.

This is the new order of the coming race which the present revival in Spiritualism represents. In it is the New Evangel, only new in that it brings the ascetic, with all his ecstatic visions, out of the hermit's cell into the arena of life. It makes the dreamer, like Joseph of old, the man of affairs, and brings the romantic and poetic from the realm of fancy to the heart of practical being.

In this state of consciousness angels will once more walk with men as visitants from other worlds, and the realm of Spirit will be known to all.

Enthusiastic applause greeted the conclusion of Dr. Vanstone's lecture. To one member of the audience who opined that a time such as the Doctor had foreshadowed—when the troubles and anxieties of life would all be overpassed—would be a time of stagnation, he replied that it was true that to do away with the law of antagonism on the present plane of being would bring chaos, but it did not follow that this would be the case on a higher plane. Another member having alluded to recently reported cases of the appearance of the materialised double of a living person, Dr. Vanstone stated that his own double had very frequently been seen, and that without his knowing anything about it at the time. His brother often saw him in this way. On one occasion, however, when he was in Cornwall he agreed with his brother on a test. Putting himself into a hypnotic condition he thought of certain numbers. His brother, many miles away, not only saw the numbers correctly, but saw him also. He was perfectly convinced of the power of thought to build up not merely an etheric form, but sometimes an actual materialisation. In the present day we were leading a superficial life, but if we looked into the past we found that the old saints and hermits disciplined their lives to such an extent that they were adepts in these things. He went on to refer to that state of mystic consciousness beautifully described by Wordsworth, in which the human spirit was aware of its unity with the spirit in all nature—in tree and cloud, flower and sea. Nature unfolded herself only to her wooer. He who would know her mysteries must be a mystic. But that meant toil and travail, and sometimes heart-break.

The scientist of the future would be a Spiritualist, a Spiritualist who was not instructed by his dominant spirit control, but who in spirit unlocked the laws of spirit.

DR. JAMES PEEBLES.

A WONDERFUL LIFE-RECORD.

Dr. James Peebles, if he live until the 23rd March, 1922, will have completed one hundred years of life. He will not be the only centenarian Spiritualist, but he will have established a record in many ways unique.

Let me give a few facts about him in support of the proposition.

He has been five times round the world, visiting and working in most of the civilised countries of the earth and many uncivilised ones. Long after the age of ninety he stood straight as an arrow, his height being six feet and his physical proportions splendid—"a magnificent specimen of physical and mental manhood," as one of his biographers describes him.

He has been a speaker, writer and lecturer for nearly eighty years. He was one of the earliest temperance workers, and as an Emancipation advocate stood with John Brown and William Lloyd Garrison.

He has known many of the foremost men of the world, some of them as intimate friends. To mention a few, there were Ralph Waldo Emerson, Carlyle, Victor Hugo, Walt Whitman, John Bright, Gerald Massey, Theodore Parker, Henry Ward Beecher—the list runs into scores of names. I have taken a few almost at random. Kings and princes and notabilities of all kinds come into the catalogue.

But the man may stand for himself, by the greatness of his own personality, the wonder and variety of his achievements which would fill a large book.

His family derives from the Scottish family of that name and belongs to the branch which settled in Vermont centuries ago. Like Abraham Lincoln he was born in a log cabin, and either witnessed or took part in some of the greatest events in American history.

"Youngest of old men," foremost of the veterans of Spiritualism still on earth, he is still at work, ardent, optimistic, invincibly active—a fighter for Truth, a shaper of forces, a moulder of thought. Known to all who stand for spiritual progress he is only unknown to the great mass of mankind because he stands in a region unfamiliar to those whose interests are concerned only with matters of no permanence, the idols of an hour, the things of the moment.

His books are well known to Spiritualists, but he has put the best part of himself into other forms of action, he is the greatest missionary worker Spiritualism has produced. We hope to celebrate his hundredth birthday in March next and to wish him (however extravagant it may sound) many happy returns. At least he will have many birthdays to keep in the Summerland of which he has written so enthusiastically.

D. G.

THE NATURE OF SIN.

IS IT A "THEOLOGICAL FIGMENT"?

Miss H. A. Dallas writes:—

"In *LIGHT* of April 23rd (page 266) Dr. Ellis Powell is reported to have said: 'Sin is entirely a theological figment.' What he meant by that phrase in this connection I do not know, but I am sure he did not mean to make light of sin; or to suggest that cruelty, lust, and deceit may be adequately described as merely 'missing a mark'—just failing to attain an ideal.

"I venture to draw attention to this phrase because it is liable to be misunderstood and to be quoted as justifying an accusation sometimes made against Spiritualism, that it makes little of sin and denies its terrible consequences. This is not true; but ambiguity in dealing with the subject may give this impression.

"The terrible records of the National Society for the Prevention of Cruelty to Children alone would suffice to justify the confession constantly used by communicants of the Anglican Church 'the burden [of sin] is intolerable.' It is only by facing the fact of human wickedness that we can fight it with any hope of success, and how can those who do so regard sin as a 'theological figment'?"

We showed Miss Dallas's letter to Dr. Powell, who writes:—

"When I said that sin was entirely a theological figment it was, of course, the theological doctrine of sin which I had in my mind. I mean the doctrine which affirms sin to be an essential factor of an equally essential depravity on the part of man, instead of being a proneness to missing the mark on the part of a creature endowed with free-will. For instance, let us look for a moment at Calvin on sin. In his 'Institutes' he says this:—

"Let us hold this as an undoubted truth, which no opposition can ever shake, that the mind of man is so completely alienated from the righteousness of God, that it conceives, desires, and undertakes everything that is impious, perverse, base, impure, and flagitious; that his heart is so thoroughly infected by the poison of sin that it cannot produce anything but what is corrupt; and that if, at any time, men do anything apparently good, yet the mind always

remains involved in hypocrisy and fallacious obliquity, and the heart enslaved by its inward perverseness. . . . In vain do we look in our nature for anything that is good. . . . We derive an innate depravity from our very birth: the denial of this is an instance of consummate impudence. . . . All children, without a single exception, are polluted, as soon as they exist. . . . Infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it in them: their whole nature cannot but be odious and abominable to God."

"That this abominable dogma has been seriously accepted could be shown by innumerable instances. I will, however, refrain from nauseating the readers of *LIGHT* beyond citing a graphic presentation made by a theologian of the punishment of one of the infants whose innate depravity Calvin denounces. Here, for instance, is a word picture of a depraved baby confined in a red-hot oven in the next world—that is to say, the world of the theologian, not the world of reality:—

"Hear how it screams to come out! See how it turns and twists itself about in the fire! It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you see on the faces of all in hell—despair, desperate and horrible."

"Let me say, however, that while I quote Calvin, and cannot possibly close my eyes to the results of his teachings, I am convinced that in the higher sphere he has learnt to know better. The change in his outlook has been beautifully portrayed in the following verses whose author I regret I do not know, or I would give him credit for them:—

"An 'unelected' infant sighed out its little breath, And wandered through the darkness along the shores of death,

Until the gates of Heaven, a gleam with pearl, it spied And ran to them and clung there, and would not be denied, Though still from earth came mutterings, 'You cannot enter in,

Depart unto Gehenna, you child of wrath and sin."

"At last the gates were opened. A man with features mild Stopped down and raised the weeping and unelected child. Immortal light thrilled softly down avenues of bliss As on the infant's forehead the spirit placed a kiss. 'Who are you thus to hallow my unelected brow?' 'Dear child, my name was Calvin, but I see things better now.'"

ON THE THRESHOLD OF A NEW AGE.

A spiritual epoch is now upon the world, a period in which the higher powers of man are manifesting their struggle for unfoldment. In a book privately published in the autumn of 1913, by a group of mystics in Bristol, England, whose contents consist of personal messages and monitions received by this group, a paragraph appears which reads thus:—

"In 1914 there will be a great inrush of souls into the Light, and a great down-rush of spirit power and life, also a mighty rising like a tidal wave. These two forces will meet in the Unseen World, and will cause a great breaking up of former things. For until old things are broken up there is no room for the new. This will be the climax of the Great Tribulation, after which oil will be poured on the troubled waters, and there will be a great calm."

The book appeared some nine months before the opening of the war in August, 1914, to which that paragraph would seem to point. Certainly, since that August day, there has been "a great inrush of souls into the Light," and that the entire world is feeling a new "down-rush of spirit power" can hardly be a matter of doubt. The result is too apparent. The truth is that we are entering on another epoch. It is to be one where direct and personal communication between those in the ethereal and those in the physical worlds will become recognised as a part of normal experience. If this communication is one of the wonders of to-day, it will be one of the commonly accepted facts of to-morrow. Things which are unexplained are not necessarily unexplainable. We shall contemplate life from a new basis of departure. The change is one as marvellous and far-reaching as was the new perception of the world made necessary after the discovery of Columbus. Heretofore, man has contemplated the sojourn in the visible world as constituting what he called life; as being the standard of measurement so far as immediate realities were concerned; as being the unit of departure, from which speculative thought fared forth. This attitude usually included an assortment of hopes, or of beliefs that "another life" would be entered upon, sometime, somewhere, somehow, but the matter was so largely involved in the dim realms of conjecture as to incite the "practical" man to declare that we could know nothing about it, and, after the way of poor Tulliver, "with whom spelling was a matter of private judgment," the conditions of the hereafter were held to be very much a matter of individual conception.—From "The Adventure Beautiful," by LILLIAN WHITING.

DOES PHYSICAL MAGNITUDE COUNT?

AN ANALYSIS OF A PSYCHIC PROBLEM THAT IS
PUZZLING MANY THOUGHTFUL STUDENTS.

BY DR. ELLIS T. POWELL.

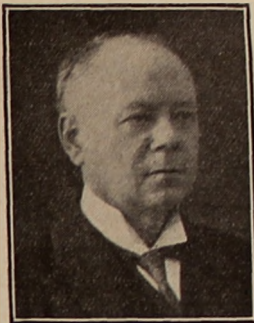
It is quite clear that many devout and thoughtful people are perplexed by a certain aspect of the Incarnation, which seems to them at variance with its other presentations. Being unable to reconcile the differences they are tempted into an attitude either of out-and-out scepticism or else of doubt, diffidence, and even despair. As many of them have written to me and asked for my assistance in the solution of this intellectual difficulty, it may be worth while to face it, and see what we can do towards discovery of a solution.

Let me take a typical statement of the difficulty from the letter of a thoughtful lady correspondent, whose words may well be allowed to voice the perplexity of many others:—

"May I briefly state what is to me at present an insurmountable difficulty in accepting the story of the Incarnation, even were the Gospel evidence better than it appears to be? It is this: the utterly insignificant size and position of 'our world' in the tremendous plan of the universe. To believers in the old story of Creation, to whom this planet was the masterpiece of Creation—the very mainspring and centre as it were, so that 'He made the sun and moon to light the earth,' and (apparently as an afterthought, according to the old chronicler!) 'He made the stars also'—to the believers in that story there would be nothing inherently improbable in the earth being made the scene of the Incarnation. But I confess it is to me beyond belief that such a stupendous event should have taken place on this tiny out-flung speck of star-dust, of the very existence of which most of the universe is probably not aware. The contrast between the event and its setting is so—almost grotesque—that imagination, reason and attempted faith are powerless to harmonise the two, so far as I am concerned. I have no difficulty in believing that in the Great Galilean there was incarnated a spirit of beauty and power greater than any the world had known before. But spirits are many: God is one. And it is just the contrast between the Infinite Creator and this infinitesimal speck of matter, that is to me an insuperable obstacle to belief in the Incarnation as taught by the Churches. As it is certain that I am not alone in this difficulty I feel sure that many of the readers of *LIGHT* (of whom I am one) would be deeply grateful if you could throw any light on this problem. Forgive me for troubling you."

I am sure the writer of this candid communication will forgive me if I point out what a lot she takes for granted. She emphasises the "utterly insignificant size and position of our world in the tremendous plan of the universe." But to begin with, what do we know about size? All our knowledge of size is purely relative. If I were to ask my friend what is her height, she would probably reply five feet three inches, or something like that. She would give me the one dimension in terms of another. If I asked her what she meant by a foot she would reply that it was twelve inches, once more defining one dimension in terms of another. And I should never be able to persuade her to do otherwise, because she, like all the rest of us, can only get the idea of magnitude by means of comparison or relativity. If while she slept her physical body was reduced to one-thousandth of its present size, and every surrounding object—the bed, the dressing table, and the wardrobe—were all correspondingly diminished, then she would, on awakening, be totally unconscious of the change. Since all the relative magnitudes remained the same there would be no means of comparing the new state of affairs with the old. Consequently, when we talk about size let us remember, to begin with, that we cannot really tell whether the universe is the immeasurable immensity which we suppose it to be, or whether, in fact, the whole area thereof, including the entire distance between ourselves and the furthest of the fixed stars, is not really contained within a space no larger than the object which we commonly visualise as a pin's head.

In all probability mere physical magnitude is no factor whatever of this problem. We should rather look at it from



DR. ELLIS T. POWELL.
Author of "The Evolution
of the Money Market."

the side of spiritual evolution, and in that, as we know, physical size plays no part whatever. As between the brain of an ant and the brain of a cow which is the larger object? And yet which is the domicile of the greater intellect? In this connection I was very much impressed recently in reading M. Cornillier's "Survivance de l'Âme" to find his medium describing the body of the highest spirits with which she came in contact as being about the size of her own hand. One must imagine that her own spirit, when it was separated from the body and became an explorer of space, retained its terrestrial ideas of its own magnitude. Otherwise, it would have been impossible for it to formulate the comparison between its own apparent size and the hand breadth, so to speak, of the more highly evolved psychic organisms. Is there not something extremely suggestive in this record with regard to the desirability of our excluding physical magnitude from any attempt at the analysis of the problem which my lady correspondent has propounded?

The late Dr. Illingworth dealt with this idea of man's and the world's insignificant size, though rather briefly, in "Personality: Human and Divine." He considered that on analysis it was "essentially imaginative as distinct from rational." Further, he added, "It can only be maintained on materialistic grounds, for it makes magnitude, material magnitude, the sole criterion of worth." And he went on to quote a very apt passage from Pascal, who said that "if the entire physical universe conspired to crush a man the man would still be nobler than the entire physical universe, for he would know that he was crushed." Man's thought outsoars space. His love overcomes time, and his freedom of thought and action transcends the loss of merely material existence. Consequently, Dr. Illingworth urged that "to attempt to estimate his value by material modes of measurement or to criticise history by material calculations is manifestly absurd."

The true test is far more likely to be the stage of evolution. As between a group of men and a herd of cows the latter excel in the matter of size and weight, but the former are infinitely more advanced upon the evolutionary path. One might probably say the same where the comparison was made between the ant and the cow, or the bee and the cow. Both the ant and the bee exhibit a power of corporate co-operative activity for the common good, which is quite beyond anything within bovine capacity. Is it not at least likely that when Omniscience looked around for a suitable arena to which the Logos might descend it was found that this world happened to be just at the stage of evolution which fitted it to receive Him? Even with our imperfect astronomical knowledge we can partly understand the choice. The principal planets of our system, such as Saturn and Neptune, are probably plunged in a frigidty of temperature which is almost inconceivable to us. Jupiter is apparently not a solid body, for although it is 1,200 times as large as the earth, it is only 310 times heavier. Further, Jupiter appears to be subjected to the most appalling tempests, apparently arising in some way from its primitive internal heat, since they could not be produced by the sun's rays at that enormous distance. These tempests, again, would seem to suggest that Jupiter is unfitted for occupation by beings in any way analogous to ourselves.

Of course, such an argument cannot be pressed too far, since we know so little of the various forms that life can assume. But it does look, on the whole, as if this earth presented a most apt arena for the intervention of the Logos—at all events, from the point of view of the stage of evolution at which its inhabitants had arrived. When once that view is accepted, it is easy to understand that a world which is very small from the point of view of size may be extremely important when its stage of evolutionary development becomes the criterion, and it may well be that a stupendous transaction like the Incarnation is capable of affecting the destinies not only of the inhabitants of the globe where it takes place, but also those of a myriad other worlds to whom the tidings and the benefits might be com-

municated. The late Alfred Russel Wallace used the facts to support a different line of argument, as we shall see a little later.

Now it is at least remarkable that the reasoning I have adduced has been to a large extent confirmed from occult sources. Let us look a little more closely at the confirmation. Our system consists of a number of planets revolving in orbits round the sun as a centre. Nearest to the sun is Mercury, at a distance of 36,000,000 miles. Then comes Venus, at a distance of 66,000,000 miles; and then our own planet, the Earth, at about 92,000,000 miles from the sun. Immediately outside ourselves is Mars, at a distance of about 141,000,000 miles from the sun. These four planets are comparatively small. Their distances, however, form a series which led to the expectation that another planet should be found at a distance of something like 250,000,000 miles from the sun. But apparently no planet was there. The sense of the hiatus was, however, so strong among astronomers that they made a deliberate effort either to find the missing planet, or account for its absence. The result was the discovery of an enormous number of fragmentary planets, known as planetoids, revolving in the space where a large planet might have been expected to be discovered. Some hundreds of these planetoids are now known to exist. Whether or not they are fragments of a large planet shattered by some cosmic catastrophe we cannot say.

They mark, however, an apparent division of the system, for the four planets (viz., Jupiter, Saturn, Uranus, and Neptune), which revolve outside the planetoids, are of immense magnitude in comparison with Mercury, Venus, the Earth, and Mars. They are, however, probably in a very backward stage of evolution, as we have already seen at an earlier stage. According to occult investigations the life that may be called human is limited to the four inner planets of the system. Of these, Mars, the outermost, is the scene of the lowest forms of life. The creatures living on that planet are at a stage considerably below that of the aborigines of Australia. According to occult information they live mostly on the blood of the reptiles which swarm in the Martian canals. We, on the Earth, represent a very great advance upon the stage which the Martians have reached, and the inhabitants of Mercury, again, represent an equally great advance in comparison with ourselves. Finally, the inhabitants of Venus appear to be at the summit among the human denizens of our system. If these occult discoveries have substantial foundation, then surely there is nothing unreasonable in the conjecture that the stage of evolution reached by the inhabitants of this world, in advance of Mars, but behind Mercury, represented just the point at which it became necessary to provide the stimulus or upliftment which such a tremendous experiment as the Incarnation could alone confer.

If that be the case, then there is a great deal to be said for the further occult hypothesis that the intelligences which are at present in course of upward evolution on Mars will in due course be transferred to the earth and incarnated here. Then, after undergoing a process of development in terrestrial conditions, they will pass on to the loftier environment of Mercury, and in due course, after many ages, reach the sublime conditions of Venus. And surely, if we accept this hypothesis for a moment as the basis of argument, there is something very striking in the possibility that at the point of their emergency from the degraded conditions of Martian life they need just that inspiration which the terrestrial conditions created by the Incarnation can (by hypothesis) alone confer. Suppose it to be true, to take a favourite illustration of mine, that "Except a man be born from above he cannot see the kingdom of God." Suppose it to be true—for our system, at all events—that this birth from above can only take place by means of contact with the forces generated and sustained by the Incarnation. Then it would be necessary, would it not, for each successive wave of human spirits to pass within the region of that influence in order that the higher evolutionary path might be open to it. And again, if that were the case, a period of domicile on the earth would be an essential factor of this career. Finally, if that were so, then the selection of the earth as the scene of the Incarnation would stand in no further need of justification so far as our own system was concerned. I do not suggest for a moment that there is no alternative hypothesis, but here, at all events, is one which will work, and work, I think, fairly well.

In fact, there is an alternative hypothesis. Perhaps I ought to utilise it, although it clashes with my own personal views on the question of the planets being inhabited. It is, however, worthy of the profoundest respect because it was propounded and maintained with immensity of scientific learning by the late Alfred Russel Wallace. Wallace was not only at the summit of the scientists of our time, but he was a convinced Spiritualist, so that his evidence may be adduced with greater confidence. Briefly summarised, his argument comes to this—in order that organic life on this planet should have survived and attained its present stage of evolution it has had to pass through a perfectly innumerable multitude of contingencies. The great majority of these represented either the potential destruction of human organic life altogether, or else its deflection into some other form of existence. In fact, the odds against the primitive form of terrestrial life developing into man as we know him, or, in fact, developing at all, are unimaginable millions to one. In spite of the tremendous weight of the odds, how-

ever, the event has come off, as is shown by the existence of man himself at his present stage of evolution.

But, said Wallace, colossal as are the odds against this state of affairs arising on one planet, they are very much greater against the occurrence of an equivalent development upon two or more worlds. In fact, the greater the number of worlds upon which it is sought to establish the presence of organic life, the more unthinkable do the odds become against it. Wallace summed up his argument in these words ("Man's Place in the Universe," p. 334):—

"If all the aspects of this great problem are considered it will be seen that the improbability of an organic development on any other planet resulting in some animal type that could possibly lead to such a very definite and peculiar mental and moral nature as that of man, is far greater than that of the simultaneous occurrence there of the numerous physical conditions which we have found to be essential for the existence and development of any of the higher forms of life. But the two improbabilities have to be compounded, that is, to be multiplied by each other. If the physical or cosmical improbabilities as set forth in the body of this volume are somewhere about a million to one, then the evolutionary improbabilities now urged cannot be considered to be less than perhaps a hundred millions to one; and the total chances against the evolution of man, or an equivalent moral and intellectual being, in any other planet, through the known laws of evolution, will be represented by a hundred millions of millions to one. This argument, I feel sure, will appeal to all biological students of evolution, who have not, so far as I know, taken any part in the discussion aroused by my work; while even the general reader will be able to see that the chances against the independent origin of man in other worlds, as explained in the first edition of this volume, are enormously increased by the additional and totally distinct series of improbabilities here set forth."

In the very nature of things one cannot be positive about the solution of such a problem as this: but here, at all events, are hypotheses which will cover the facts and meet the conditions. I commend them, in all scientific diffidence, to my correspondents.

THE "SPIRITED" AND THE "SPIRITLESS."

Jealousy, spite, malignity—they are woefully ugly manifestations, and it may seem startling, perhaps, to suggest that they are, in their own fashion, evidences of the life of the soul. The moralist is apt to regard them as so diabolical that, instead of demanding the exercise of the opposing virtues, he would almost be content with conduct that displayed simply the absence of passions either good or bad. And in this respect, we are glad to think, it would be difficult to satisfy him, for the purely neutral types of character are rare.

They exist, of course, and may be roughly divided into two classes—the feeble and timid—aptly branded by the world as "spiritless"—who fear to display emotions either high or low, and the strong, selfish and cold-hearted who regard all passion as profitless, and who lose or win in the game of life with equal imperturbability. Such ardour as they may show is the cold, relentless energy of the intellect. If they figure in the public eye, it is useless to think of rousing them by attacks in the Press. They smile calmly at the most embittered onslaughts of righteous indignation—these things merely mean cheap advertisement for them. Such adulation as they may gain is received with equal coolness—they have a cynical contempt for those who are duped into thinking them heroes. "Never lose your temper," they say, "it doesn't pay." And in that maxim the mainspring of their lives is exposed to the eye of discernment. Like their feeble brethren they are "spiritless," but in another sense—the energies of their souls are repressed, while those of the craven type are not yet awake.

After contemplating each type, self-repressed either from fear or from policy, it is a positive relief to turn not merely to the "strong man in his wrath," but to everyday humanity with its little spites and bickerings. "Envy, hatred and malice" are then seen to have a significance far less sinister than is generally supposed. They show that the soul is active—in the wrong way, of course, but still not stifled or dormant. For, after all, the evil passions are merely the good ones inverted. History is full of instances of noble deeds performed by men of strong passions mainly devoted to bad ends. Now and again it has happened in such cases that the better side of the nature was touched, and then the strong emotion acting normally expressed itself in a great radiant deed—as strong for good as the ordinary deeds of the individual were potent for evil.

The "man of spirit," in short, may not be the spiritual man, but he is far nearer to the ideal than the type which is represented either by the tame craven, the dullard, or that species—worst of all—which is represented by Watts' wonderful piece of painting, Mammon, cold, calculating, and with eyes from which all the life of the soul seems to have departed.

D. G.

ECTOPLASMS.

BY STANLEY DE BRATH.

After reading Sir Oliver Lodge's article, I feel some hesitation in accepting the Editor's invitation to add my mite. Perhaps, however, it may be useful to recall a few facts which my distinguished predecessor has taken for granted as being known to Spiritualists generally. The name invented by Professor Richet is cautious and non-committal; the Greek "ectos" simply means "outside"; and "plasma" a thing formed. The name intentionally says nothing of the nature of the substance or its origin: Sir Oliver limits the name to the "protuberances," and calls the substance the plasma. Dr. Geley uses the word "ectoplasm" to mean the substance when exteriorised, whether in a visible protuberance or not.

The phenomenon itself is not new. In the records of Eglinton's mediumship we read of his producing quantities of whitish material from his side; and most materialisations have been accompanied with luminous or vaporous appearances without defined forms. "Odic matter," "nerve-spirit," "psychoplasm," etc., etc., have been names given to the same thing; just as oxygen (acid-former) was called "vital air," "dephlogistigated air" (Priestley), "emphyreal air" (Scheele), and so on, till its chief properties were known.

Dr. Crawford's experiments have conclusively shown that:—

1. The substance is extruded from the medium, and forms "rods."
2. In its invisible state it can convey considerable power (energy).
3. It can become hard, even quasi-metallic, at its end, the rest remaining invisible.
4. It can be used by intelligence (which he considers to be that of invisible assistants) to answer questions by raps, and to make original suggestions as to procedure.
5. It can become visible; whether by internal changes or by accretion of external matter is not certain, probably the former.
6. It discharges an electroscope, but does not conduct low-tension electricity.
7. It is strongly affected by light and by human touch.
8. It can pass through clothing, but is stopped by fabric at a distance.
9. Carmine, clay, soot, etc., adhere to it till it returns to the body of the medium, when the foreign matter is dropped.
10. There is no such residue when the ectoplasm merely hardens.
11. In its unstressed state it is flaccid, but rigid when stressed.
12. In the stressed state it is much more sensitive to light.

Dr. Crawford has not shown precisely the origin of the energy displayed in doing heavy work, and in still more powerful resistance to external forces, except that this expenditure of energy exhausts the medium much as muscular effort might do; though he indicates (and this, from the point of view of "conservation," is very important), that there is a small semi-permanent loss of weight in the medium.

Dr. Crawford's experiments dealt almost entirely with the energy-carrying power of the substance and its form under stress.

Dr. Geley's, on the other hand, dealt with its ideoplasticity, i.e., its amenability to formative power. He showed,

1. It proceeds most readily from the natural orifices—the mouth, the nostrils, the nipples, etc., as well as from the finger-tips and other parts of the body.
2. It may be vaporous, liquid, viscid, or solid, white, grey or black.
3. It may be self-luminous.
4. It grows into organic forms (hands and faces) having all the appearances of life—flesh, bones, and hair—both to sight and touch.
5. These forms are sometimes life-size, sometimes miniatures.
6. They are always more or less three-dimensional, but are sometimes shells or masks; the hands flat, the faces hollow, and amorphous behind.
7. They are not produced suddenly as formed objects, but grow under the eyes of the observers, disappearing in the same way.

8. They are sensitive to ordinary light, but can bear red non-actinic light.

9. They are always in organic connection with the medium, who shows strong reflex action when the ectoplasm is touched or illumined.

10. They have powers of self-direction; the hands grasp; the faces smile; the eyes move.

11. There are sometimes "simulacra," or aborted forms.

12. Their dissolution may be very rapid or quite gradual.

Dr. Schrenck-Notzing has shown also, corroborating the above, that they seem in some cases to reflect the supposed unconscious thought of the medium, and that they are objective in the fullest sense of the word.

These are the facts: their explanation must be a matter of prolonged experiment. Such experiments will, no doubt, be conducted with a view to discovering (1) the source of the energy conveyed and its mode of conveyance; and (2) the part played by intelligence in producing and directing human forms; and the source of that intelligence, whether this may be the subconscious part of the medium's self, or outside intelligences, or both.

The plasma is certainly a normal constituent of the medium's organism, perhaps of everyone's organism, but only certain constitutions can extrude it. It has some of the properties of ordinary matter, and some quite different, such as ideoplasticity and transformability: it is a form of matter new to us.

Regarding survival as proved on quite other grounds, I surmise that the ectoplasm in its visible condition may be used by the discarnate to represent their thought; that in its invisible state it may be used to convey their will; that perhaps it may be moulded into special forms by incarnate minds (the experimenters') and that possibly in some refined form it may act photographically on a sensitive film. There are some photographic experiments, such as those by Major R. E. E. Spencer, which certainly seem to point to the use of a "transparency," which must be formed from some kind of substance. Experiment alone can decide.

PLUMMET MESSAGES.

In LIGHT of September 4th and 11th, 1920, we printed two letters from Mr. Francis Naish (36, Woodrife-road, Leytonstone) giving particulars of some of his experiments in obtaining messages by means of a small weight held suspended by a string over a circle 3½ inches in diameter, the circumference of which is marked in printed characters with the letters of the Greek or English alphabet. An article in the "Strand" Magazine of the previous month (August, 1920) alluded to the use of the "sideric pendulum," but so far as regards his own experience Mr. Naish finds that phrase inapplicable. He says that if the weight oscillates as a pendulum no intelligible spelling occurs, and that there is no sideric influence at work. That the movements are quite unaffected by the presence of metal he has fully proved by an experiment described in a communication which we received from him recently. On February 1st he went on business to a place he had never visited before—the village of Northiam in East Sussex. Here, on the village green, is an old oak, under the shadow of which Queen Elizabeth dined in August, 1573. The tree is held compact, as to its trunk and branches, by a cable or cables of massive iron, with substantial links of iron. On a projecting bole of this iron-circled old tree (he had, moreover, his bunch of keys in his pocket at the time), Mr. Naish, on the afternoons of February 3rd, 5th and 7th, placed his circle, with the result that he obtained communications regarding Queen Elizabeth's visit to Northiam, and also concerning a ring which had been given by the Queen to Alderman Simon Wisdom, of Burford (some of whose relics of necromancy Mr. Naish possesses), and of which, with other treasures, Simon was despoiled by his second wife, a young girl named Kate. On February 12th, on his return to Leytonstone, Mr. Naish got out from the public library a book he had never referred to before—Lucas's "Highways and Byways in Sussex," on consulting which he discovered that the spellings he had received under the oak tree had revealed to him historical facts to which up to then he had been a complete stranger. Kate Wisdom has manifested in Mr. Naish's script before, and he states that very exact details have been given him for a search for the missing ring, and that he has been able to verify some of the facts by correspondence.

municated. The late Alfred Russel Wallace used the facts to support a different line of argument, as we shall see a little later.

Now it is at least remarkable that the reasoning I have adduced has been to a large extent confirmed from occult sources. Let us look a little more closely at the confirmation. Our system consists of a number of planets revolving in orbits round the sun as a centre. Nearest to the sun is Mercury, at a distance of 36,000,000 miles. Then comes Venus, at a distance of 66,000,000 miles; and then our own planet, the Earth, at about 92,000,000 miles from the sun. Immediately outside ourselves is Mars, at a distance of about 141,000,000 miles from the sun. These four planets are comparatively small. Their distances, however, form a series which led to the expectation that another planet should be found at a distance of something like 250,000,000 miles from the sun. But apparently no planet was there. The sense of the hiatus was, however, so strong among astronomers that they made a deliberate effort either to find the missing planet, or account for its absence. The result was the discovery of an enormous number of fragmentary planets, known as planetoids, revolving in the space where a large planet might have been expected to be discovered. Some hundreds of these planetoids are now known to exist. Whether or not they are fragments of a large planet shattered by some cosmic catastrophe we cannot say.

They mark, however, an apparent division of the system, for the four planets (viz., Jupiter, Saturn, Uranus, and Neptune), which revolve outside the planetoids, are of immense magnitude in comparison with Mercury, Venus, the Earth, and Mars. They are, however, probably in a very backward stage of evolution, as we have already seen at an earlier stage. According to occult investigations the life that may be called human is limited to the four inner planets of the system. Of these, Mars, the outermost, is the scene of the lowest forms of life. The creatures living on that planet are at a stage considerably below that of the aborigines of Australia. According to occult information they live mostly on the blood of the reptiles which swarm in the Martian canals. We, on the Earth, represent a very great advance upon the stage which the Martians have reached, and the inhabitants of Mercury, again, represent an equally great advance in comparison with ourselves. Finally, the inhabitants of Venus appear to be at the summit among the human denizens of our system. If these occult discoveries have substantial foundation, then surely there is nothing unreasonable in the conjecture that the stage of evolution reached by the inhabitants of this world, in advance of Mars, but behind Mercury, represented just the point at which it became necessary to provide the stimulus or upliftment which such a tremendous experiment as the Incarnation could alone confer.

If that be the case, then there is a great deal to be said for the further occult hypothesis that the intelligences which are at present in course of upward evolution on Mars will in due course be transferred to the earth and incarnated here. Then, after undergoing a process of development in terrestrial conditions, they will pass on to the loftier environment of Mercury, and in due course, after many ages, reach the sublime conditions of Venus. And surely, if we accept this hypothesis for a moment as the basis of argument, there is something very striking in the possibility that at the point of their emergency from the degraded conditions of Martian life they need just that inspiration which the terrestrial conditions created by the Incarnation can (by hypothesis) alone confer. Suppose it to be true, to take a favourite illustration of mine, that "Except a man be born from above he cannot see the kingdom of God." Suppose it to be true—for our system, at all events—that this birth from above can only take place by means of contact with the forces generated and sustained by the Incarnation. Then it would be necessary, would it not, for each successive wave of human spirits to pass within the region of that influence in order that the higher evolutionary path might be open to it. And again, if that were the case, a period of domicile on the earth, would be an essential factor of this career. Finally, if that were so, then the selection of the earth as the scene of the Incarnation would stand in no further need of justification so far as our own system was concerned. I do not suggest for a moment that there is no alternative hypothesis, but here, at all events, is one which will work, and work, I think, fairly well.

In fact, there is an alternative hypothesis. Perhaps I ought to utilise it, although it clashes with my own personal views on the question of the planets being inhabited. It is, however, worthy of the profoundest respect because it was propounded and maintained with immensity of scientific learning by the late Alfred Russel Wallace. Wallace was not only at the summit of the scientists of our time, but he was a convinced Spiritualist, so that his evidence may be adduced with greater confidence. Briefly summarised, his argument comes to this—in order that organic life on this planet should have survived and attained its present stage of evolution it has had to pass through a perfectly innumerable multitude of contingencies. The great majority of these represented either the potential destruction of human organic life altogether, or else its deflection into some other form of existence. In fact, the odds against the primitive form of terrestrial life developing into man as we know him, or, in fact, developing at all, are unimaginable millions to one. In spite of the tremendous weight of the odds, how-

ever, the event has come off, as is shown by the existence of man himself at his present stage of evolution.

But, said Wallace, colossal as are the odds against this state of affairs arising on one planet, they are very much greater against the occurrence of an equivalent development upon two or more worlds. In fact, the greater the number of worlds upon which it is sought to establish the presence of organic life, the more unthinkable do the odds become against it. Wallace summed up his argument in these words ("Man's Place in the Universe," p. 334):—

"If all the aspects of this great problem are considered, it will be seen that the improbability of an organic development on any other planet resulting in some animal type that could possibly lead to such a very definite and peculiar mental and moral nature as that of man, is far greater than that of the simultaneous occurrence there of the numerous physical conditions which we have found to be essential for the existence and development of any of the higher forms of life. But the two improbabilities have to be compounded, that is, to be multiplied by each other. If the physical or cosmical improbabilities as set forth in the body of this volume are somewhere about a million to one, then the evolutionary improbabilities now urged cannot be considered to be less than perhaps a hundred millions to one; and the total chances against the evolution of man, or an equivalent moral and intellectual being, in any other planet, through the known laws of evolution, will be represented by a hundred millions of millions to one. This argument, I feel sure, will appeal to all biological students of evolution, who have not, so far as I know, taken any part in the discussion aroused by my work; while even the general reader will be able to see that the chances against the independent origin of man in other worlds, as explained in the first edition of this volume, are enormously increased by the additional and totally distinct series of improbabilities here set forth."

In the very nature of things one cannot be positive about the solution of such a problem as this: but here, at all events, are hypotheses which will cover the facts and meet the conditions. I commend them, in all scientific diffidence, to my correspondents.

THE "SPIRITED" AND THE "SPIRITLESS."

Jealousy, spite, malignity—they are woefully ugly manifestations, and it may seem startling, perhaps, to suggest that they are, in their own fashion, evidences of the life of the soul. The moralist is apt to regard them as so diabolical that, instead of demanding the exercise of the opposing virtues, he would almost be content with conduct that displayed simply the absence of passions either good or bad. And in this respect, we are glad to think, it would be difficult to satisfy him, for the purely neutral types of character are rare.

They exist, of course, and may be roughly divided into two classes—the feeble and timid—aptly branded by the world as "spiritless"—who fear to display emotions either high or low, and the strong, selfish and cold-hearted who regard all passion as profitless, and who lose or win in the game of life with equal imperturbability. Such ardour as they may show is the cold, relentless energy of the intellect. If they figure in the public eye, it is useless to think of rousing them by attacks in the Press. They smile calmly at the most embittered onslaughts of righteous indignation—these things merely mean cheap advertisement for them. Such adulation as they may gain is received with equal coolness—they have a cynical contempt for those who are duped into thinking them heroes. "Never lose your temper," they say, "it doesn't pay." And in that maxim the mainspring of their lives is exposed to the eye of discernment. Like their feeble brethren they are "spiritless," but in another sense—the energies of their souls are repressed, while those of the craven type are not yet awake.

After contemplating each type, self-repressed either from fear or from policy, it is a positive relief to turn not merely to the "strong man in his wrath," but to everyday humanity with its little spites and bickerings. "Envy, hatred and malice" are then seen to have a significance far less sinister than is generally supposed. They show that the soul is active—in the wrong way, of course, but still not stifled or dormant. For, after all, the evil passions are merely the good ones inverted. History is full of instances of noble deeds performed by men of strong passions mainly devoted to bad ends. Now and again it has happened in such cases that the better side of the nature was touched, and then the strong emotion acting normally expressed itself in a great radiant deed—as strong for good as the ordinary deeds of the individual were potent for evil.

The "man of spirit," in short, may not be the spiritual man, but he is far nearer to the ideal than the type which is represented either by the tame craven, the dillard, or that species—worst of all which is represented by Watts' wonderful piece of painting, Mammon, cold, calculating, and with eyes from which all the life of the soul seems to have departed.

D. G.

ECTOPLASMS.

BY STANLEY DE BRATH.

After reading Sir Oliver Lodge's article, I feel some hesitation in accepting the Editor's invitation to add my mite. Perhaps, however, it may be useful to recall a few facts which my distinguished predecessor has taken for granted as being known to Spiritualists generally. The name invented by Professor Richet is cautious and non-committal; the Greek "ectos" simply means "outside"; and "plasma" a thing formed. The name intentionally says nothing of the nature of the substance or its origin: Sir Oliver limits the name to the "protuberances," and calls the substance the plasma. Dr. Geley uses the word "ectoplasm" to mean the substance when exteriorised, whether in a visible protuberance or not.

The phenomenon itself is not new. In the records of Eglinton's mediumship we read of his producing quantities of whitish material from his side; and most materialisations have been accompanied with luminous or vaporous appearances without defined forms. "Odic matter," "nerve-spirit," "psychoplasm," etc., etc., have been names given to the same thing; just as oxygen (acid-former) was called "vital air," "dephlogistigated air" (Priestley), "empty-air" (Scheele), and so on, till its chief properties were known.

Dr. Crawford's experiments have conclusively shown that:—

1. The substance is extruded from the medium, and forms "rods."
2. In its invisible state it can convey considerable power (energy).
3. It can become hard, even quasi-metallic, at its end, the rest remaining invisible.
4. It can be used by intelligence (which he considers to be that of invisible assistants) to answer questions by raps, and to make original suggestions as to procedure.
5. It can become visible; whether by internal changes or by accretion of external matter is not certain, probably the former.
6. It discharges an electroscope, but does not conduct low-tension electricity.
7. It is strongly affected by light and by human touch.
8. It can pass through clothing, but is stopped by fabric at a distance.
9. Carmine, clay, soot, etc., adhere to it till it returns to the body of the medium, when the foreign matter is dropped.
10. There is no such residue when the ectoplasm merely hardens.
11. In its unstressed state it is flaccid, but rigid when stressed.
12. In the stressed state it is much more sensitive to light.

Dr. Crawford has not shown precisely the origin of the energy displayed in doing heavy work, and in still more powerful resistance to external forces, except that this expenditure of energy exhausts the medium much as muscular effort might do; though he indicates (and this, from the point of view of "conservation," is very important), that there is a small semi-permanent loss of weight in the medium.

Dr. Crawford's experiments dealt almost entirely with the energy-carrying power of the substance and its form under stress.

Dr. Geley's, on the other hand, dealt with its ideoplasticity, i.e., its amenability to formative power. He showed,

1. It proceeds most readily from the natural orifices—the mouth, the nostrils, the nipples, etc., as well as from the finger-tips and other parts of the body.
2. It may be vaporous, liquid, viscid, or solid, white, grey or black.
3. It may be self-luminous.
4. It grows into organic forms (hands and faces) having all the appearances of life—flesh, bones, and hair—both to sight and touch.
5. These forms are sometimes life-size, sometimes miniatures.
6. They are always more or less three-dimensional, but are sometimes shells or masks; the hands flat, the faces hollow, and amorphous behind.
7. They are not produced suddenly as formed objects, but grow under the eyes of the observers, disappearing in the same way.

8. They are sensitive to ordinary light, but can bear red non-actinic light.

9. They are always in organic connection with the medium, who shows strong reflex action when the ectoplasm is touched or illumined.

10. They have powers of self-direction; the hands grasp; the faces smile; the eyes move.

11. There are sometimes "simulacra," or aborted forms.

12. Their dissolution may be very rapid or quite gradual.

Dr. Schrenck-Notzing has shown also, corroborating the above, that they seem in some cases to reflect the supposed unconscious thought of the medium, and that they are objective in the fullest sense of the word.

These are the facts: their explanation must be a matter of prolonged experiment. Such experiments will, no doubt, be conducted with a view to discovering (1) the source of the energy conveyed and its mode of conveyance; and (2) the part played by intelligence in producing and directing human forms; and the source of that intelligence, whether this may be the subconscious part of the medium's self, or outside intelligences, or both.

The plasma is certainly a normal constituent of the medium's organism, perhaps of everyone's organism, but only certain constitutions can extrude it. It has some of the properties of ordinary matter, and some quite different, such as ideoplasticity and transformability: it is a form of matter new to us.

Regarding survival as proved on quite other grounds, I surmise that the ectoplasm in its visible condition may be used by the discarnate to represent their thought; that in its invisible state it may be used to convey their will; that perhaps it may be moulded into special forms by incarnate minds (the experimenters') and that possibly in some refined form it may act photographically on a sensitive film. There are some photographic experiments, such as those by Major R. E. E. Spencer, which certainly seem to point to the use of a "transparency," which must be formed from some kind of substance. Experiment alone can decide.

PLUMMET MESSAGES.

In *LIGHT* of September 4th and 11th, 1920, we printed two letters from Mr. Francis Naish (36, Woodrife-road, Leytonstone) giving particulars of some of his experiments in obtaining messages by means of a small weight held suspended by a string over a circle $3\frac{1}{4}$ inches in diameter, the circumference of which is marked in printed characters with the letters of the Greek or English alphabet. An article in the "Strand" Magazine of the previous month (August, 1920) alluded to the use of the "sideric pendulum," but so far as regards his own experience Mr. Naish finds that phrase inapplicable. He says that if the weight oscillates as a pendulum no intelligible spelling occurs, and that there is no sideric influence at work. That the movements are quite unaffected by the presence of metal he has fully proved by an experiment described in a communication which we received from him recently. On February 1st he went on business to a place he had never visited before—the village of Northiam in East Sussex. Here, on the village green, is an old oak, under the shadow of which Queen Elizabeth dined in August, 1573. The tree is held compact, as to its trunk and branches, by a cable or cables of massive iron, with substantial links of iron. On a projecting bole of this iron-circled old tree (he had, moreover, his bunch of keys in his pocket at the time), Mr. Naish, on the afternoons of February 3rd, 5th and 7th, placed his circle, with the result that he obtained communications regarding Queen Elizabeth's visit to Northiam, and also concerning a ring which had been given by the Queen to Alderman Simon Wisdom, of Burford (some of whose relics of necromancy Mr. Naish possesses), and of which, with other treasures, Simon was despoiled by his second wife, a young girl named Kate. On February 12th, on his return to Leytonstone, Mr. Naish got out from the public library a book he had never referred to before—Lucas's "Highways and Byways in Sussex," on consulting which he discovered that the spellings he had received under the oak tree had revealed to him historical facts to which up to then he had been a complete stranger. Kate Wisdom has manifested in Mr. Naish's script before, and he states that very exact details have been given him for a search for the missing ring, and that he has been able to verify some of the facts by correspondence.

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6, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,
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FOLLY AND THE FRAUD-HUNTER.

"In all things throughout the world the men who look for the crooked will see the crooked, and the men who look for the straight will see the straight."—RUSKIN.

There have been in the phenomenal side of Spiritualism a number of instances of actual fraud; there have also been many more instances of something which appeared to be fraud, but was not. It deceived the untrained observers, but such researches as those of the late Dr. Crawford have shown the appearances to have been delusive. There is a third category: unconscious fraud, the medium or sensitive being caught in the mental forces involved in the phenomena, and responding by a kind of automatic cheating. This third class belongs to the psychological region, and is well understood by Spiritualists who have studied it; howbeit, to judge by observations (rather in the nature of yelps) from half-baked critics of the subject, one would suppose that the study of psychology was a wholly unknown thing in psychical investigation.

Talking of psychology, we find a poignant and pathetic example of it in the fraud-hunter. He has nourished the thought of trickery so long that it has in some cases become the *idée fixe*. He distrusts his fellows, and in due time Nature exacts the penalty by ordaining that he shall at last be distrustful of himself. He fears to be committed to any definite statement; he is afraid to admit or accept anything, to arrive anywhere. He is the victim of an overweening intellectuality—intellectualism run to seed. He becomes self-limited, and, starting from a preconception, invariably returns upon himself. "Mediums are all liars or frauds. Why? Because although I hear a great deal from shallow, emotional, ignorant and credulous people about their powers, they will never submit to my methods of investigation. That stamps them for what they are. They are rogues, and all the people who believe in them are fools." That is the typical attitude. It has been said that the purely intellectual method is unemotional, but who would suppose so who observes how much of dictatorial arrogance and bumptious self-conceit is associated with it?

We have had some amusing examples of this attitude lately in connection with the "fraud of so-called Spirit Photographs." Mr. H. W. Engholm, a highly-trained photographic expert, has spoken his mind on the subject in these columns. He is very naturally and justifiably indignant with the callow criticisms of the self-satisfied amateur. For ourselves, like Mark Tapley, we find cheerfulness will creep in. One cannot but laugh. Here are the mediums for psychic photographs, mostly simple-minded, kindly, and ordinary folk, and all (so far as we have observed) destitute of the incomparable advantages of a University education. They are an "ignorant" folk from the standpoint of the "superior" critic. That is to say they are more learned in life than in letters. The true psychic investigators who study their gifts do not complain of this. Their complaint is usually that the photographic mediums are indifferent photographers, knowing very little of the art, easy-going in their methods, and often oblivious of the meaning and value of their gift. We

have known expert photographers moved almost to tears by these things.

And these poor, fumbling people are frauds, clever, subtle, accomplished swindlers, knowing all the tricks, and so diabolically clever that they can deceive the most efficient and careful professional photographers!

Quite apart from all the other evidences, we really cannot believe this. But the fraud-hunter can, and he is not credulous. It is the other people who are credulous. He has said so himself. He finds credulity everywhere, just as he finds fraud. He is sometimes "anxious to be convinced." Let him go on being anxious, until he discovers what is really wrong. It was Mr. Stiggins who, reeling into the Temperance hall and, holding on by a chair, announced to Brother Tadger that "this meeting is drunk."

It is all very funny—a part of the Human Comedy—we seem to hear the laughter of the gods watching the play from the Olympian heights. They must be very much amused with the antics of the fraud-hunter. And of course the humour of the piece reaches its height when the hunter becomes in his turn the hunted, finding that his victims, who at first appeared to be as defenceless as pigeons—fair game for such a hunter—are in the position of having friends capable of arranging that the fraud-hunter shall not have things all his own way.

A REMARKABLE AMERICAN MEDIUM.

THE TESTIMONY OF HENRY JAMES.

We are indebted to a correspondent in Concord, Mass., U.S.A., for a newspaper cutting containing the following extract from a letter written from England by the late Henry James, the eminent novelist, some years before his death, to a friend in Paris:—

"A really astounding communication I have just had from—or through—a 'medium' in America (near Boston), a message purporting to come from my mother, who died twenty-five years ago, and from whom it ostensibly proceeded during a séance at which my sister-in-law, with two or three other persons, was present. The point is that the message is an allusion to a matter known (so personal is it to myself) to no other individual in the world but me—not possibly to the medium or to my sister-in-law—and an allusion so pertinent and intimate and tender and helpful, and yet so unhelped by any actual earthly knowledge on anyone's part, that it quite astounds as well as deeply touches me. If the subject of the message had been conceivable in my sister-in-law's mind it would have been an interesting but not infrequent case of telepathy, but, as I say, it couldn't thinkably have been, and she only transmits it to me, after the fact, not even fully understanding it. So, I repeat, I am astounded!"

Our correspondent states that he knows Mr. James' sister-in-law, "a woman of the highest social standing," and that to her he owed his introduction to Mr. William Foss, the medium above referred to, of whose personality and striking mediumistic gifts he gives the following particulars:—

"Mr. Foss has lived in this community for fifty years, trusted and honoured by all, a prosperous farmer who in his seventieth year still does the manual labour of a young man. He has, with his family, or invited guests or persons in grief who have appealed to him, sat (without fee) with a few intermissions continually through these five decades, and the phenomena produced are as remarkable as any have ever read of. He does not go into a trance, but, once in my presence, after notice from the operators, he was taken out of the body, losing consciousness, and saw many in the spirit world, and conversed with his own who have gone before. The direct voice comes without trumpet, and the phenomena include materialisations, lights (often like tongues of fire), vibrations that shake the room, the cold wind, writings in chalk on the hard wood kitchen table, apports, and levitations. I was once lifted from my chair until my head nearly touched the ceiling. In the past thirty years over three hundred coins have been brought, mostly English pennies of eighteenth century dates. I had one given me of late dated 1723. Once or twice flowers with the dew on them have been given in mid-winter and have been taken home by the recipient. A photograph given to one 'operator' was passed through a closed and locked window in a few seconds (so it was seen when the light was rapped for), and then passed through the shutter outside, and we were told it was taken away to keep.

"I have some remarkable type script records of sances with Mr. Foss. In LIGHT some time ago was an article by Mrs. Reginald De Koven about a sitting with him."

FROM THE LIGHTHOUSE WINDOW.

Miss Eleanor C. Lodge, vice-principal and history tutor of Lady Margaret Hall, Oxford, who has been appointed principal of Westfield College (University of London), Hampstead, is a sister of Sir Oliver Lodge.

Next week we hope to give a report of the May Meetings held on Thursday.

Dr. Ellis Powell will be the preacher at Matins (11.30 a.m.) on Trinity Sunday, at St. Jude on the Hill, Hampstead Garden Suburb, N.W., where the Rev. B. G. Bourchier is Vicar. The nearest station to the church is Golder's Green, on the Hampstead Tube, distant about ten minutes' walk.

Mr. J. B. M'Indoe, Hon. Secretary of the Glasgow Association of Spiritualists, writes to say that Mr. H. Ernest Hunt's visit, during April, to the Glasgow, Edinburgh and Belfast Associations was a gratifying success from every point of view. In addition to his Sunday addresses, Mr. Hunt lectured during the week on Mental Development and Nerve Control to large and highly appreciative audiences.

Mr. Peter Galloway, president of the Glasgow Association, has arrived in America and is recovering rapidly from the effects of his recent illness. He writes that he is "beginning to take a grip of the world again." This will be welcome news to Mr. Galloway's many friends.

Dr. J. C. Carlile, President of the Baptist Union, replies in the "Daily News" (May 11th) to Sir Arthur Conan Doyle's criticism in the same journal of some remarks on Spiritualism made by Dr. Carlile in his recent presidential address, a report of which appeared in our issue of May 7th (p. 295). He claims to be not entirely without knowledge at first hand of Spiritualistic phenomena, and says: "I know the literature of the Spiritualistic movement fairly well, and notwithstanding careful reading of nearly all that Sir Arthur and the authorities to whom he refers have written upon the subject, I remain more than doubtful. The whole thing leaves me very cold. . . . Spirit photography is produced by double exposure, and table turning is "no evidence of valid communication between the living and the dead."

Dr. Carlile takes refuge in the truism that "In the present state of our knowledge it is impossible to explain much of the phenomena connected with Spiritualism." He says that his position is that the case has yet to be proved, though he does not deny the possibility of spirit communications. At the same time he fails to give any answer to Sir Arthur's plain inquiry as to what practical experience he has had in the investigation of psychic phenomena.

Dr. Ellis Powell, writing in the "National News," says that his immense correspondence bears witness to the fact that the experiences in which people are most interested are those dealing with the efforts of unseen friends to prove their identity. He relates the following case: "Certain people speaking in a language very different from ours had to leave a European country very hurriedly in the early days of the war. They entrusted their valuables to a servant speaking only the language of that country. He, however, deserted to the revolutionaries, handed over the valuables to them, and was ultimately killed."

The story continues: "Quite recently the parties were in London and went to a medium who does not speak a single word of the language spoken by themselves and their defaulting servant. They, moreover, were quite unaware that he had been killed. In the course of the sitting the servant manifested, spoke in his native language, addressed the people by the names which had belonged to them in the land from which they had come, and very humbly asked their forgiveness for his own faithlessness. They thought the test all the more remarkable as they were unaware at the time that he had passed over. The medium did not know a word of the language spoken."

Before the West Ham Bench on Monday last a man and a woman, charged with being concerned in pretending to tell fortunes by means of palmistry, were fined 40/- each. Another man, who was stated to have employed them, though he denied this, was sent to gaol for one month with hard labour. A detective gave evidence that on Saturday, May 14th, he saw the man and woman in the street with a crowd round them. They were "reading the lines" on a client's hands and making marks on a chart. They "told the fortunes" of three girls and received payments.

In "Pearson's Weekly" (May 14th), Mr. Alfred Pearse, described as a well-known magazine illustrator, has an article entitled "How I know I Have a Soul," in which he relates experiences wherein he considered that he had passed out of his body. One was while he was in the grip of a fever, when he suddenly became aware that he could see his own body lying on the bed. Another occasion was when his wife had an attack of scarlet fever, and he had to remove to another house a little way off. While there he was conscious of being in his wife's bedroom, and described to the doctor changes in the furniture of the room which the latter admitted were correct. The experiences are interesting, but Mr. Pearse seems to be unaware how common they are.

In view of the census to be taken shortly in Australia, the Victorian Council of Spiritualist Churches has resolved that all those who embrace the tenets of Spiritualism be urged to describe themselves as "Spiritualist" when filling in the forms. The object aimed at by the leaders of the movement in Victoria is to be recognised by the Government as a religious body. In the forthcoming census in this country we understand that no inquiry regarding religious denominations will be made.

Mr. Horace Leaf, who is doing good work with his lectures and demonstrations in Glasgow and Edinburgh, is to give a sitting before the Investigations Committee of the Glasgow Society for Psychical Research on May 24th. Next month he is to lecture in Belfast.

The Vienna correspondent of the "Daily Express" states that an institute where attempts are made to investigate crimes, thefts, or the whereabouts of criminals by means of clairvoyance, telepathy, or any other occult science which lies to hand, has just been opened there. Dr. Leopold Thoma, a scientist, lawyer, and telepathist, is director of the institute, and there is at least one medium on the staff.

A Viennese newspaper describes a meeting at which this medium, "Megalix," was asked questions about a gold watch chain charm which had been stolen. She described a fat, blonde woman, whom she said she could see holding a shining, oval-shaped object. The following day the gold charm was returned to its owner by a blonde chambermaid at his hotel. The reporter suggests that the thief was telepathically frightened.

Mr. W. C. Nation, the veteran New Zealand Spiritualist, writing of the wonderful native healer, Ratana, about whom we have already spoken, says: "At present he is devoting his powers to the benefit of his poorer brothers and sisters of his own race, but occasionally he treats a European. One was a gentleman, who had come a long way, with crutches. Within two hours he was a cured man. As he left the church he quietly deposited a 50 pound note on the table near the healer. Just before the man got out of the building Ratana saw the money and exclaimed: 'Friends, someone has left some money. Who is it?' The happy man turned and said: 'I have but left you a small recompense for the good you have done me.' 'You must take it away,' said Ratana, 'for I cannot accept payment. My work is a labour of love, and I am but doing my religious duty.'"

"Thinking a Man Well" is the title of an article in the "Weekly Dispatch" by Alfred Edye, who concludes that "Thought healing is a vital force. It has come to stay. It may revolutionise the practice and theory of medicine." Of course, and the appearance of such an article, if belated, is welcome and significant.

We note that M. Gaillard recently conducted a lecturing propaganda tour for the Union of French Spiritualists, accompanied by the French musician medium, M. Aubert, who has given musical trance demonstrations of his gift of automatic piano playing in the following towns in France: Carcassonne, Toulouse, Bordeaux, Rochefort, Orleans, and Lyons, drawing large and attentive audiences.

"Il Piccolo," a daily newspaper in Rome, has been devoting two columns a day to the subject of Spiritualism, and this has produced a great deal of correspondence from interested readers.

"La Revue Spirite," the journal founded by Allan Kardec in 1858, quotes the opinions of Dr. Ellis Powell, Miss Estelle Stead, the Rev. C. Tweedale, the Rev. Walter Wynn, and Sir A. Conan Doyle on the future and influence of Spiritualism, and also notes "The Times" Tests published by the Rev. C. Drayton Thomas in LIGHT.

PSYCHIC PHOTOGRAPHS on the SCREEN.

LECTURE BY MR. JAMES COATES.

The prominence given in *LIGHT* in recent issues to the problems of Psychic Photography is eloquent of the great public interest felt in the subject. It was, therefore, not surprising to find a large audience present at the Hall of the London Spiritualist Alliance, 6, Queen's Square, on Thursday, May 12th, when Mr. James Coates delivered an illustrated lecture on Psychic Photography. Mr. Coates has made a life-long study of the question, and what is most important, he has had intimate personal experience with some of the leading mediums of the past who have specialised in this branch of mediumship. For instance, he was instrumental in bringing Mr. Wyllie to this country from California, and had many interesting sittings with Mr. Boursnell. Interspersed with his descriptions of the many excellent psychic pictures he exhibited, Mr. Coates offered some instructive remarks, often tinged with dry humour, regarding the problems encountered in investigation, and the value of alleged tests of mediums. Applause was frequent, and the audience evidently appreciated the lecture very highly.

Dr. ABRAHAM WALLACE, who presided, in introducing the lecturer, said that Mr. Coates was perhaps the greatest living authority on Psychic Photography. In his (the Chairman's) recent visit to the United States he was delighted to find that Mr. Coates's book, "Photographing the Invisible," published in London, was regarded in America as well as here as the text book of the subject. Psychic Photography, as most of his hearers knew, had been before the public since 1861, when the first spirit photograph was taken in Boston, U.S.A., by Mumler. Since then they had had many other mediums with gifts in this direction, and the most prominent at the present time were those known as the Crewe Circle. They would have seen in *LIGHT* articles dealing severely with a despicable attempt to besmirch the characters of those two wonderful mediums, Mr. Hope and Mrs. Buxton—(applause)—but the author of the calumny was merely to be pitied for his ignorance. This branch of supernormal phenomena had been investigated by some of the most distinguished men of the past, such as Sir William Crookes and his (the Chairman's) dear old friend and distant relative, Dr. Alfred Russel Wallace. Mr. Traill Taylor, Editor of the "British Journal of Photography," was another careful investigator. It was only within the last three years, however, that a society had been formed for the purpose of conducting investigations according to the best scientific methods. He referred to the Society for the Study of Supernormal Pictures. The evidence they had collected was at present restricted to their own members. He was sure that in the photographs they were to be shown that night they would find the utmost interest and profit. (Applause.)

Mr. JAMES COATES, who was given a hearty reception, at the outset made some remarks on the subject of testing mediums. He said that they did not know how psychic photographs were produced, and all the testing of mediums would not throw any light on the question. (Hear, hear.) He referred to Mr. Slater, an early investigator and a competent photographer, who at first thought that the results produced by Hudson were fraudulent, but finally decided that the best way to go about the matter was to experiment for himself, and he did so. Using his own camera and a special lens he had made himself (he was an optician) Mr. Slater obtained an "extra," and he discovered the surprising fact that it appeared on the plate, during development, thirty seconds before the image of the sitter. That convinced him that there was some supernormal agency at work in the production of these pictures.

The first photograph shown on the screen was one of Dr. Alfred Russel Wallace with the spirit "extra" of his mother. In this instance the sitter expressed the opinion

that there was no escape from the conclusion that it was a picture of his mother. Writing at the time, Dr. Wallace said: "The moment I got the proofs the first glance showed me that the third plate contained an unmistakable portrait of my mother, like her both in features and expression; not such a likeness as a portrait taken during life, but a somewhat pensive idealised likeness—yet still to me an unmistakable likeness."

The next exhibit was an extra of the mother of Mr. T. Martheze, of Brussels, who at a sitting with Hudson obtained a clearly identifiable portrait. The lady had never been in this country.

An interesting human touch was associated with an extra of a lady which had been obtained, without any camera, on a plate held in the hands of Mr. Lacey, of London. Mr. Walter Jones, of Stourbridge, becoming interested in psychic photography, paid a visit to Mr. Henry Blackwell, who showed him many of the photographs in his splendid collection, and at the close of the interview gave him, as a souvenir, this particular picture. To his astonishment Mr. Jones recognised the extra as a portrait of his late wife. It had been obtained three months after she passed away, and it was then nine years since that event.

The historic picture of Piet Botha, a general in the Boer Army, who fell in the siege of Kimberley in October, 1889, afforded the lecturer an opportunity of describing an excellent evidential case. The photograph was taken by Mr. Boursnell in 1902, the sitter being Mr. W. T. Stead. Mr. Stead did not recognise the picture, knowing the name Botha, which was prominent enough during the Boer War, but not the name Piet. Mr. Boursnell, who was clairvoyant and clairaudient, told him that Piet Botha was the name given to him by the spirit he saw. When the Boer delegates came to London after the war the photograph was shown to them, and was recognised by a relative and by several of the late commandant's confrères. It was said that there was no photograph of him accessible to anyone in England. Referring to Boursnell's undoubted gifts, Mr. Coates said that this medium had been scandalously treated by Spiritualists, but he supposed that such treatment was the fate of all pioneers.

A portrait of Mr. Henry Blackwell, which was at once recognised and applauded, drew from the lecturer a warm tribute to his fellow investigator. He thought there was no man in London who had taken such an interest in the subject when it was universally looked down upon. If he and Mr. Blackwell occasionally differed in their views, that was of no moment, for neither of them knew much about the matter. (Laughter.) A child extra that appeared with Mr. Blackwell was a fulfilment of a clairvoyant's prophecy that if he went to London and sat with Boursnell the child would show herself.

A portrait of Mr. J. J. Morse produced another burst of applause, and the lecturer observed, by the way: "We would have precious little Spiritualism if it were not for valiant pioneers like this one." (Hear, hear.)

An interesting group of pictures were those which Mr. Coates described as psychometrical portraits. Among these was the famous Standfast case, described in detail in the lecturer's book, "Is Modern Spiritualism Based on Facts or Fancy?" Here the husband in South America forwarded to Mr. Wyllie in Manchester a lock of his wife's hair, and obtained two excellent likenesses of her in the form of spirit extras.

Results obtained through the mediumship of Dr. d'Aute Hooper were shown, as well as extras with well-known workers such as Messrs. Peter Galloway and William Jeffrey (of Glasgow), and others. Speaking of the inferior quality of the photographs as a general rule, Mr. Coates expressed the wish that mediums for psychic photography



A well-known medium and her spirit guide.

This photograph was taken by Mr. Hope and Mrs. Buxton, of Crewe, under test conditions. The sitter, Mrs. Wesley Adams, states the extra is her guide.

would devote more care to the mechanical side of their work. If that were done the results would be much more satisfactory. In referring to his wife's mediumship he said that she had given her services for thirty years without fee or reward. (Applause.)

On the motion of Mr. Henry Blackwell, a hearty vote of thanks was given to Mr. Coates for his splendid lecture.

THE BUSH CASE.

REPLY FROM MR. BUSH.

As announced in our last issue, we now give below a letter from Mr. Edward Bush, of Wakefield, which is evidently intended as his reply to the investigation that has been conducted recently in the columns of *LIGHT*, and which concluded with overwhelming testimony as to the honesty of the Crewe Circle and the fact that Mr. Hope and Mrs. Buxton are genuine mediums. Mr. Bush's letter reads as follows:—

To the Editor of *LIGHT*.

DEAR SIR,—In *LIGHT*, May 7th, a Mr. Fred Barlow, of Birmingham, states that he himself has obtained supernormal photographic results. I saw also a report in *LIGHT* of a lady medium having been equally successful in the production of "Spirit photographs," so that Mr. Hope is "not alone in his glory." I am delighted to learn that there are at least three mediums within reach through whose influence these rare phenomena are produced.

Will you kindly publish this letter so that it may be distinctly understood that my offer to the medium Hope is open to any medium who will venture to help Mr. Hope out of his tight corner. Mr. Hope dare not accept the invitation of the S.P.R. to allow them to test the genuineness of his "Spirit Photography." He has also failed to accept my very easy honest test "to produce a spirit photograph in a magazine camera or with his hands controlled." If we could credit the statements of Sir A. Conan Doyle, Rev. W. Wynn, and the dozen letter writers in *LIGHT*, Mr. Hope never employs his hands during the whole operation. If they witness truthfully, then mine is no test at all, for it is only what Mr. Hope and his spirit guides have been accustomed to for twenty years. I call upon friend Barlow, who is "a leading authority on Supernormal photography," and who has obtained "results," to step into the breach, and perform. Did I but possess this marvellous gift, I would rush to the rescue of a fellow spirit medium, who after twenty years of "Spirit photography" may be suffering from "ennui." Should no medium be forthcoming to produce the phenomena of "Spirit photography," then the inevitable and only conclusion must be that there is no such thing as "Spirit photography," and that all who pretend to produce it are hypocrites, tricksters, and— even worse.

Heartily yours,

E. BUSH.

N.B.—The challenge is to the whole world, and my Committee will defray all travelling expenses, etc., to mediums from any part of the earth, besides awarding the £100.

We feel that the above letter will confirm the opinion of many thousands of our readers that Mr. Bush is an ardent humbug, and that his offer to test the Crewe Circle or any other photographic mediums, is altogether too absurd. He has proved himself to be entirely ignorant of the subtleties of psychic science, and in laying a trap into which he hoped the Crewe Circle would fall, set to work in the manner usually adopted by a vulgar and biased ignoramus.

In the past psychical research has been seriously hampered by men of the type of Mr. Bush. At the present day, fortunately, trickery and fraud on the part of the antagonist of psychic matters has been reduced to a minimum, for there are fortunately far too many well-balanced and honest researchers attending to this branch of science. We would like particularly to draw attention again to the fact that Mr. Bush, to bolster up his charges against the Crewe Circle, reproduced a picture in his booklet, "Spirit Photography Exposed," that was not the picture he originally sent to Mr. Hope, and he doubtless selected it for the obvious reason that it did bear a slight resemblance to the spirit "extra," and that the attitude of the head in this photograph and in the spirit "extra" was very similar. How many people he has led astray by this deception we do not know, but Mr. Whately Smith and Mr. Patrick who based on it their article in the April issue of the "Psychic Research Quarterly," have undoubtedly been placed in a most unfortunate position through Mr. Edward Bush's trickery. We do not think it likely that either Mr. Hope or Mrs. Buxton or any self-respecting medium, will pay the slightest attention to Mr. Bush's challenges. So far as we are personally concerned, the Bush

Case is now closed, and whether it will be possible or not for Mr. Bush to prove that he is really a sincere investigator and a real "seeker after truth" is a question that only the future can reveal, but in our final word to Mr. Bush and to all those who, like him, are carrying on an underhand and oft-times vigorous campaign against the truth of Spirit return, we feel we are not lacking in reverence when we remind them of the words heard by Saul on his way to Damascus:—

"Saul, Saul! Why persecutest thou me? It is hard for thee to kick against the pricks."

THE FEATS OF HOUDINI.

HIS EXPOSURE OF "MIRACLE MONGERS."

Houdini has just sent me, from New York, a copy of his latest book, "Miracle-Mongers and their Methods" (E. P. Dutton & Co.). It is a well illustrated, interesting and anecdotal work dealing with the tricks of Fire Eaters, Heat Resisters, Sword Swallowers, and kindred wonder-workers. Houdini plies a sharp blade in his exposures of the devices of conjurers, ancient and modern, but he leaves us as much in the dark as ever as to the methods by which he achieves his own wonders. In short he does not "unmask" himself.

Well, it could hardly have been expected, and for me he remains a problem, although I came to know him very well during his stay in this country a few months ago. This was not for want of any desire on my part to probe the mystery of the man. I have discussed the question many times with persons interested in the wonder-worker and his feats, and have been struck by finding how little doubt some of them had regarding the secret of his methods. But they were usually quite at opposites on the matter. A few were absolutely sure that he was aided by psychic powers; others ridiculed this explanation and were equally convinced that all his feats were done by pure *leger-de-main*. There was, as the lawyers say, a great deal of hard swearing on both sides. Each party was inclined to accuse the other of credulity—the credulity that ascribes physically impossible feats to physical causes, on the one hand, or the gullibility that sees traces of supernormal agency where there is none at all, on the other.

When I discussed the matter with Houdini himself he frankly admitted that some of his feats were simply explained by his skill as a conjurer—indeed some that I witnessed were obviously tricks. Of the rest he would only say that he did not himself understand how he did them. If we accept that statement there is certainly room for a supernormal theory of a sort, although I would not carry the idea so far as the gentleman who said that being clairvoyant he saw spirits assisting Houdini in his famous escape from a churn filled with water! It is a severe tax on the ingenuity even of magicians to explain how the wizard can undo the most ingenious locks and shackles or emerge from a strong prison cell or a safe, after being stripped and searched for any possible tool by which he might pick the locks. And the thing is done so rapidly, too. It is admitted that a skilled locksmith with his tools might take hours to do what Houdini accomplishes in a few moments—if the locksmith could do it at all.

It is simply a diabolically clever trick, say the sceptics, who point out that Houdini has spent his life-time in developing a natural gift and so accomplishes seeming miracles. There is a good deal in this argument, for Houdini is a man of genius in his vocation, powerful in mind and muscle, and with an almost miraculous manipulative skill.

Still, I could not see why he might not be aided in some subtle way by supernormal powers in himself, and a professional magician with whom I discussed the matter admitted the possibility as something within his own personal experience, for he, too, has done some things that astonished himself as well as his audience—but these things were along the lines of clairvoyance or telepathy, and did not involve physical feats. That is where the problem comes in, for locks and bolts and handcuffs are not unfastened by merely mental methods.

Houdini himself does not deny the existence of spirits, although he expresses amusement at the idea of his owing anything to spirit aid. He has a large library of psychic books and is quite familiar with the phenomenal side of Spiritualism. He told me, however, that he remained unconvinced, in spite of a very strong desire for conviction. He would like to be sure that as a spirit he will survive death and meet on the other side those whom he has loved while in the flesh, and I believe he was perfectly sincere in this, for he is a man of warm and strong affections. He is very much inclined to believe, chiefly by reason of certain remarkable psychic experiences of his own in the nature of prevision. But that he could attain proof otherwise than by physical phenomena never appeared to have entered his mind. And, as he said, he has never seen any physical manifestations which he could not explain or duplicate by trickery. His experience has been clearly a limited one. But he continues to follow up psychic investigation with such keen, almost pathetic, interest and eagerness that we may all hope he will gain assurance in the end.

D. G.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 324.)

The interest in this case, and the question as to whether Mr. Gaulton is a medium or not continues unabated. We have a great number of letters dealing with many séances given by Mr. Gaulton both past and present. We intend to give as many of these letters as possible in our next issue, in the hope that they will throw light upon this rather complex case. In the meantime we will give the report of the two test séances to which we referred in our last issue. This report is one that was drafted by Mr. Engholm, of the Guild of Spiritual Unity, and is the official statement endorsed by the sitters at the two séances.

We give the statement exactly as it has been handed to us, a full description of the second test séance being given first:—

Second Test Séance held on March 12th, 1921, at 4 o'clock, at the Stead Bureau, 30a, Baker Street, London, W.

THOSE PRESENT.

The medium (Mr. Gaulton), Mrs. Gaulton, Miss Gaulton (the daughter).

Miss Estelle Stead, Miss F. R. Scatcherd, Mrs. Drakoules, Mrs. Mary Gordon (part of the time), Mr. Howard Mundy, Mr. A. T. Connor, and Mr. H. W. Engholm.

Dr. Ellis T. Powell was expected, but did not arrive.

TEST PRECAUTIONS TAKEN.

Mr. Connor covered the outside of the trumpet with black grease paint.

Mr. Engholm searched the medium, who passed the test. Further, the séance room was searched and nothing was present that could be used by the medium.

The trumpet was placed in the centre of the circle formed by the chairs, by Mr. Connor, who, in doing this, was careful that he did not touch the grease paint in handling the trumpet.

The medium's hands and thumbs were then tied with thin string by Mr. Connor, and the knots were examined by Mr. Engholm, who found they were lock-knots and secure.

The medium then seated himself in a chair, and except for his hands he was free to move. The trumpet stood upright and inverted in the centre of the circle and about two feet six inches away from each sitter, and the inside of the trumpet was painted with luminous paint.

THE POSITION OF THE SITTERS.

Starting from the left of the medium: Miss Stead, Mrs. Gordon, Mr. Connor, Miss Gaulton, Mr. Mundy, Mrs. Drakoules, Mr. Engholm, Mrs. Gaulton, Miss Scatcherd.

In this way Miss Stead and Miss Scatcherd were to the left and right of the medium respectively.

THE SEANCE.

Mr. Connor locked the door of the room, switched out the electric light, and after taking his seat, there was a brief silence for prayer. Then the Lord's prayer was sung, and for about half an hour after this, conversation and songs continued alternately, but nothing occurred.

The medium was then noticed to be breathing heavily; a light tapping, but of brief duration, proceeded from the trumpet.

Mr. Connor, Mrs. Gordon and Miss Scatcherd made observations indicating that they were sensitive of the existence of a strong psychic condition.

Slight breezes were felt, and commented upon by all present.

The medium now became normal, occasionally talking. At 5 o'clock a knocking at the door (prearranged) called away Mrs. Gordon, who had to leave to catch a train.

At her exit from the room it was arranged to let Miss Gaulton sit in Mrs. Gordon's place between Miss Stead and Mr. Connor, who both held Miss Gaulton's hands for the rest of the séance.

After singing two or three songs the whole company observed the trumpet moving rapidly about (its position was visible by means of the luminous paint).

Then a voice was heard (rather softly) singing in tune and following the singing of the sitters, especially when Miss Gaulton sang a solo. Later a voice (fairly strong) was heard (as though proceeding from the trumpet) to say, "Good evening, friends."

Some of the sitters were touched by the trumpet, and Miss Scatcherd observed that when the trumpet touched her it seemed to be covered with a loose cloth. The trumpet

touched her dress and her face. Miss Scatcherd was also touched two or three times.

The singing was then continued by the sitters, and during a lull in the singing a voice, proceeding as though from the floor, was heard to say, "Good evening, Auntie, we have had a job to get through."

This voice, so Mrs. Gaulton and her husband stated, indicated the presence of their nephew, a young sailor who had been blown to pieces on a battleship (the Crecy) during the battle of Jutland.

Questions were asked by the sitters, and answers given by knocks on the floor, one for no and three for yes. It sounded as though the trumpet was used to produce the knocks. A third voice was later heard. It had a slight Scottish accent. The words heard were, "I am Adam Laing. Good evening." Later the same voice said, "I have brought Broomhead here; he wants to speak to Dr. Ellis Powell. He knows him in connection with financial business."

After this there were no more voices, and the medium joined in the conversation. Suddenly there was a loud metallic knock on the floor, and light was seen for a moment on the floor by Miss Stead; nothing further happened, the medium suggesting that the loud knock indicated the sitting was at an end.

Mr. Connor then switched up the light.

The sitting terminated at 6.30. Time of séance two and a-half hours.

OBSERVATIONS AFTER THE SEANCE.

The trumpet was standing inverted about a foot away (and towards the medium) from the position where it had been placed by Mr. Connor at the beginning of the séance.

The medium had a mark of black grease paint on the right temple. (He stated he had been touched during the sitting.)

The medium's hands were still securely fastened by the string and the knots were intact.

All the sitters' hands were examined by Mr. Engholm, and none were found to have marks of the black grease paint, except Mr. Connor (this mark was accounted for before the sitting).

The trumpet was then carefully examined. It was noticed that there was an imprint of a somewhat close texture on the grease paint near the mouthpiece or narrow end. It seemed to suggest that the trumpet had been grasped in some way, but the marking did not appear to have been produced by the grasp of a human hand.

Mr. Engholm, grasping the trumpet below the observed marking, then made a comparison between his hand and finger prints, and those of markings just above. The imprints were in no way similar.

At the first Test séance held at the Stead Bureau at 3.30 p.m. on February 26th, the same conditions as the above were observed. The sitters were the same, with two exceptions, that is to say, Dr. Ellis T. Powell was present and Miss Gaulton absent. On this occasion nothing whatever occurred, except the heavy fall of the trumpet on to the floor just before the conclusion of the séance. The séance lasted two hours.

After an hour had passed Mrs. Mary Gordon observed clairvoyantly the spirit form of a nude negro of rather repulsive appearance, and also the form of a North American Indian wearing a strange costume composed of feathers. Just after the fall of the trumpet to the floor, Mr. Connor observed clairvoyantly a figure in white.

During this sitting both Mr. and Mrs. Gaulton were obviously nervous and very anxious, and both declared they had spent a sleepless night, and had been worrying very much at being challenged to give a test séance.

NOTE BY H. W. ENGHOLM.

Those who were present were all in agreement that the séances were very disappointing. The first séance was quite abortive, and with regard to the second there was nothing of a definite character that would stand comparison with the display given at the public séances described in last week's LIGHT. Those who were present at the test were men and women long accustomed to séances of this kind, and who fully appreciated the sensitive nature of a true medium, and everything was done by them to make the medium feel at home. But for all that, it will be noted that Mr. Gaulton was observed to be very uneasy during each sitting. In all fairness to him, this condition was, of course, not conducive to the best results, although, as has been stated, neither he nor his wife had occasion to feel anything but absolute confidence.

A SEANCE WITH CECIL HUSK.

FROM A JOURNALIST'S NOTE BOOK.

Some years ago, circumstances led me to an acquaintance with a well-known medium, who invited me to a sitting. As a journalist in those days, and interested in all the activities of life, I readily consented. The original seance became a series, and I took copious notes of everything that occurred, a course to be recommended to enquirers, who will probably find, as I did, that proofs are only obtainable by degrees, and have to be judged by their cumulative weight.

At the seances of my friend the medium there were no materialisations, and he himself suggested my paying a visit to the late Mr. Cecil Husk. Anxious to avoid the possibility of collusion, I waited until the matter had dropped, and then approached Mr. Husk through a third party. A woman novelist gave me the introduction, and in view of what took place I think it well to mention that, although she rendered me this service, the novelist knew nothing whatever of me except my name.

There were other strangers to Mr. Husk—an Army man and a sea captain—among those assembled, and a special invitation was given to us to examine the seance-room. In broad daylight we scrutinised the scantily-furnished apartment, but found nothing open to criticism. Then Mr. Husk—half-blind, wearing dark spectacles—was led in, curtains were drawn, and the seance began. I sat next but one to the medium, the Army man between holding Mr. Husk's right hand and the woman novelist his left. Even if one or both hands had been free, extraordinary machinery would have been required for the production by trickery of the phenomena which followed.

Light raps were heard here, there, everywhere. The "fairy bells," an instrument rendered visible by a patch of luminous paint, moved about in all directions, playing the while. Upon the table was a heavy musical-box, towards which a mysterious hand now stretched. It started the mechanism, and the box glided through the air, sank to the floor, ascended to the table, and was there wound up and again set going. A candlestick was taken from before me, and I heard it being placed upon the mantelpiece. At one moment a cold finger touched my face; at another we were all fanned; on a third occasion we felt ourselves being tapped by something like a wand. If human agents were at work they must have been able to see in the dark, for the movements were of wonderful swiftness, smoothness, and certainty.

Whilst these things were happening, various draped forms appeared, and talked not only to us but to each other. Someone known as "John King" showed himself over the table, holding a painted card in such a way as to light up his face. There were two visitors for the Army man who, although unable to recognise either, conversed with one in what was stated to be Hindustani. The captain in the Mercantile Marine seemed satisfied that a face which appeared was that of his father. A Russian also asked for the captain, and the Russian Anthem was played. The husband of the woman novelist who had introduced me appeared to her, and I heard the two exchange a few words. A figure giving the name of Cardinal Newman pronounced a Benedicite, and an old Greek priest recited.

So far, my rôle seemed that of an observer, and I had ceased to expect any personal evidence, when a new figure bent over the table near me, holding up an illuminated card. I stared, for the features were startlingly like those of a sister of mine, as I had last seen her laid out for burial. Earlier in the sitting her Christian name was said to be in the air, and a certain "Sissie" had been perceived near where I sat; but I had deliberately refrained from comment. Now, however, as the shape vanished I was asked if I recognised it. "The face was like that of someone I knew," was my guarded reply, "but could I see it again?" Scarcely had I spoken when the face reappeared, and again the resemblance struck me. "Can anyone tell me whom the figure claims to be?" I enquired; and the answer was: "Ask the spirit yourself." For the third time I saw the apparition. The same white wrappings were round the head, but there seemed more of the *rigor mortis* about the features. Beneath my breath I asked: "Are you my sister?" Immediately the lips moved in an and there was a nod of recognition. Then the figure faded inarticulate. "Yes," the eyes glowed with consciousness, away, and for the third time the painted card dropped upon the table.

I have described the proceedings at length, as showing the nature of the evidence which, amid baffling disappointments and an occasional encounter with a trickster, I was able to acquire. Results as definite, though probably of a somewhat different type, any really earnest investigator may hope to-day to obtain. Perhaps when he reaches a certain point he will, like myself, cease to pile up proofs, and devote time and thought to their interpretation. But he will not cease to wonder, as I do, that people who admittedly know little or nothing about the subject, and are bitterly hostile to it, continue to be held up as authorities, and that among those who do investigate there are persons who, having eyes, see not, and are willing to believe anything but the plain and honest fact.

FRED G. WEBB.

SOCIETY FOR THE STUDY OF SUPERNORMAL PICTURES.

Under the presidency of Dr. Abraham Wallace, the S.S.S.P. held its annual conference during last week-end, when a series of meetings took place at the British College, 59, Holland Park, London, W. On Saturday afternoon a number of interesting papers were read, and valuable and instructive discussion followed. In the evening a dinner was held at Pagani's Restaurant, when Mr. Engstrom made an important announcement respecting a big exhibition of Psychic Photographs which he was organising in connection with LIGHT. He received many offers of help from those present that should enable this Exhibition to be the most representative and remarkable in the annals of psychic science.

A very pleasant evening was spent. Amongst those present were men and women famous in connection with these activities. The Editor of LIGHT received many congratulations on the Bush denouement, and a vote of confidence in Mr. Hope and Mrs. Buxton was proposed, and carried unanimously.

On Sunday afternoon, Dr. Abraham Wallace delivered an extremely interesting address, and the whole of Monday was occupied with meetings and displays of lantern slides. The proceedings wound up at a late hour, but before breaking up the members of the Society had the pleasure of welcoming Miss Bessinett, who had just arrived from the United States, and who is to give materialisation seances at the British College during the next few weeks. Every-one present was much impressed by the charming manner and prepossessing appearance of this medium.

We must congratulate the S.S.S.P. on the extremely valuable work it has been doing during the past year, and we understand from the secretary that the Society's activities are to be greatly increased, and meetings are to be held at frequent intervals, both in London and the North.

DEDICATION OF A CHURCH.—At a service of thanksgiving on Friday, May 13th, Mr. Ernest Oaten dedicated the church of the South London Spiritualist Society, Lausanne-road. The chair was taken by Mr. C. J. Williams, and among those on the platform were Mr. Richard Boddington, Mrs. Ensor, Mrs. Mary Gordon, and Mr. A. T. Connor. Mr. Williams said that in the autumn of last year they had to purchase the premises where their meetings were being held or go elsewhere. The members rallied round them and the purchase was completed.

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HIS COURTS.

BY MRS. F. E. LEANING.

"Enter into His gates with thanksgiving, and into His courts with praise."—PSALM C.

I.

The Courts known to us are five in number, and their gateways many. By that of birth we are welcomed into the first great outer Court of nature by the Lord and Giver of Life, who is the Host in all the Courts. When the young thing in the joyful vigour of animal spirits leaps, swims, or dances, what delighted eyes must watch him from the Unseen, what unheard echoes of gaiety thrill there! How he "goes up with music on cold, starry nights," and in later years feels the majesty of mountain lands, the sanctuary of forests, and at last, if he be blessed, the sense sublime of That "whose dwelling is the light of setting suns, and the round ocean and the living air." Here, if not before, we know Whose gates we have entered into, and

"It is a comely fashion to be glad,
Joy is the grace we say to God."

II.

The realm of Human nature is a Court where we are very much at home, for we enter it by the gateway of the home itself. Here the book of human loveliness first opens to us. In the wider life that comes with years everyone has his private missal, and can turn to page after page of secret beauty in the souls about him, revealed often quite unconsciously to himself alone.

"There are many kinds of love, as many kinds of light,
But every kind of love makes a glory in the night."

And even while "the long dark vigil of life we keep," it is lighted by a thousand points of this glory. Who has not met with this grace of forbearance, the sweetness of courtesy under vexatious circumstance, the generous silence where a fault was in question, the quiet dropping of some hot enthusiastic scheme not pleasing to others? The wealth is endless. We read Maeterlinck on the Hidden Beauty, those thoughts "like great white birds" that pass across a man's mind, or Emerson on the transcendental life, and need no other illustration than memory and daily intercourse can supply. And if poor Everyman hides his face, and cannot look upon the book of Conscience sometimes, let us remember that there is a page in the "archives of the angels' city," where other things are recorded. Shall we not enter into these His Courts in the hearts and lives of others, with praise?

III.

We pass through ante-chambers of beauty in Art and Craft and Sculpture, and the moving joy of music's great harmonious voice, to a Court not apprehended by any sense; and not reached by all, because the key takes long to forge. But within is Mind, in its unspeakable grandeur of intellectual range. Here is known the strange, deep elation that comes with philosophic grasp, when the Thinker begins to feel his power, to drop his plummet of thought down, down into the deeps of cosmic mystery, to catch the message spoken through Mathematics, and the kingdoms of ordered knowledge, to see how in the mazy dance of a million facts the mighty outlines of the creative scheme stand out. This it is his task to crystallise into symbol and formula and speech—language being itself a marvel, the weaving of the misty rainbow-garment of thought. But these do not exhaust His Courts.

IV.

Persons with psychic development have admission to another Court, which is closed at present to the average human being, for it is entered by the gateway of unfolded psychic senses and powers. It is like the secret chamber in haunted Glamis. Some doubt if it exists; others think that if there is a doorway, there must be something within, even if they have not themselves the key; yet others say they have been there, and speak of strange "things seen and heard" which they try to describe; and some even tell us they have dwelt in it all their lives. Again, some believe that darkness and gloom, tenanted by demon spirits, prevail there, and that all good folk should shun and regard it with horror; but others maintain that it streams with light, and that the vision is a new revelation to mankind. It occurs to the wise that the best way is to go and see, and that it is not likely that beauty, and order, and law will stop short at this threshold when they pervade all other realms known to us. But there must be equipment and safeguards, just as in exploring the depths of the ocean or the bounds of upper air, and those who will enter this His Court with praise must go with the wedding garment which is the guarantee of their safe enjoyment.

V.

High above all these Courts there rises, in a glory which loses itself in the heavens, the great dome of the Spiritual, also questioned and doubted by those who are not yet awake to its radiance, but surest of the sure to those blessed souls, the community of saints in all ages and climes, who know their way there as a man knows his way to his own hearth. Therein is everyone's destined and appointed home. "All

journeys end in welcome to the weary," the welcome given by "God our exceeding joy," and even now our Refuge and our Strength amid the discipline of the lower courts. But language falters and fails, far-off and low down, before the far-flung splendour of this Mount Zion. Words are not fit: only silence, and music, and worship are fit. But, beloved fellow-souls, will you not as you receive this message, "Enter into His gates with thanksgiving, and into His courts with praise" more than heretofore?

MENTAL PROJECTIONS UNDER HYPNOSIS.

OBJECTS SEEN ON BLANK SHEETS OF PAPER.

BY DR. LINDSAY JOHNSON.

[Dr. Lindsay Johnson is a distinguished ophthalmic surgeon and author of many scientific works.]

I am of opinion that the moment we think of any object, our minds project a force, or wave motion, of some kind in every direction around us, which force is capable of forming a mentally visible object, and I venture to relate the following experiments in proof of this.

Some years ago I went to Paris with a celebrated German professor (Professor Koenig, of Berlin). Our conversation happened to turn upon supernormal phenomena, and he told me that formerly he had been of the opinion that they were all the result of either fraud, hallucination, or bad observation; but recently he had conducted a series of experiments on some of the patients in the Salpêtrière Hospital in Paris which had compelled him to abandon his attitude with regard to them. "If you will come with me to the Hospital," he added, "I shall convince you that there are natural phenomena which are entirely outside our experience, and which cannot be explained by any natural laws that we know of."

Accordingly he brought me to the bedside of an old peasant woman who suffered from an obscure form of hysteria. Taking her to the physician's private room, he first hypnotised her, and then by lifting up her eyelids, brought her into the cataleptic condition. Thereupon he requested me to take about twenty sheets of white paper from a large pile lying on the adjacent table, which were all identical and cut by a machine to the same size, and bore no marks of writing of any kind. In fact, it would have been impossible for anybody to tell one sheet from another, no matter how carefully one examined them. I then handed him one sheet after another, and, taking each sheet in turn, he suggested some object at random which he described minutely to her as being on the paper. We each did this alternately. First he would suggest, say, a basket of red roses surrounded by maidenhair ferns. Then I would suggest some familiar object, such as a pair of scissors, telling her that I saw them on the paper, and asking her if she did not see them. To this she invariably answered "Yes, perfectly." After each sheet had thus been described, I put a number, or mark, on the back of the paper in the left-hand corner, and entered the number or mark in my notebook, at the same time describing the imaginary object which one or other of us told her was to be seen on the paper. After thus exhibiting about twenty sheets of paper, I took about five fresh sheets without describing anything on them, and then shuffled the whole packet like a pack of cards several times, the professor cutting them between the shuffling. He then handed the papers one by one to the old lady, and on asking her what she saw on each sheet, she described every sheet correctly without making a single mistake. I could only check her replies by looking at the number I had written on the back of each sheet and referring to my notebook for the description of the object in question. Occasionally she would say, "But, monsieur, there is nothing on the sheet," and sure enough, on turning over the paper, I found it was one of the sheets on which we had not described anything.

Now he tried another very interesting experiment. We repeated the previous experiment, only with this difference, that we described coloured objects—e.g., a red rose surrounded by green leaves, or a blue anchor on a yellow background. After we had gone through about twenty-five fresh sheets we woke up the old lady and sent her back to her bed. After about half an hour we returned to the room, and on the lady being admitted, we repeated the questions as to the coloured objects she saw on the sheets, as soon as she was put in the cataleptic condition. She never made a single mistake this time either, excepting that she always gave the complementary colours to the objects. I may add that she was far too ignorant to know anything about complementary colours.

I have related these experiments in some detail as they may perhaps help us to account for the remarkable phenomena of thought-pictures which, in some obscure manner, appear at times to find their way on to an unexposed photographic plate, as first discovered by Commandant Darget. It may possibly afford the key to the "Fairies" which have caused such an amount of astonishment in Spiritualistic circles. But I only offer this as a tentative hypothesis, as I am by no means certain that this has anything to do with their appearance on the photographic negative.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

OBSCURE MESSAGES.

F. L., referring to those spirit messages the meaning of which is obscure, asks, "How is it spirits cannot say plainly what they mean?" This is a difficulty which has been explained several times in communications from the other side, some of them published in *LIGHT*. Usually the obstacle is on this side and resides in the minds of medium or sitters. Generally speaking, however, the cause may be said to be due to the fact that psychic communication is only at its beginnings, and the wonder is that we can obtain so many clear and definite messages rather than that some of them are obscure or otherwise imperfect.

THE AWAKENING OF THE SPIRITUAL NATURE.

"If we are all spirits while in the flesh," writes PHYLIS, "how is it that many people show absolutely no signs of a spiritual nature? They are simply animals in every way." Quite true, but the spirit is none the less in each one of them, only it is dormant. There are many instances of the strange way in which the spirit may be suddenly called into life in these people. Often it comes with conversion, as in the Salvation Army, or other religious movements. Sometimes a "voice from beyond" will suffice to break through the crust of earthiness and call the spirit into vigorous activity.

DR. CRAWFORD.

E.C.—Of the biography of the late Dr. Crawford we know very little so far. His name points to a Scottish origin, and he certainly held Scottish degrees, for he took his B.Sc. in Glasgow in 1903 and his D.Sc. also (in 1911). We may give some biographical notes later in *LIGHT*.

SPIRITS INCARNATED AFTER DEATH.

W. EVANS writes: "At the last of Sir Arthur Conan Doyle's interesting lectures in Queen's Hall, he showed on the screen what he considered the most wonderful photograph in the world, viz., that of the late Sir W. Crookes with a spirit-lady holding his arm. I understood him also to say that he had heard from members of the Crookes family that this spirit form had frequently visited them and taken up their baby in her arms and told charming stories to other young children who sat on her knees—all of which experiences seeming to imply the presence of tangible flesh and bones. Are any other instances known of spirits taking on flesh after their earthly death? Luke, the physician, records Christ's words to the disciples, 'A spirit hath not

flesh and bones'; and Sir Arthur declared that 'there was no such thing as a miracle.'" My correspondent has confused the appearance of a spirit in its own habitat with that exhibited when temporarily manifesting in the physical condition. The phenomenon of materialisation is well authenticated. It was that to which Sir Arthur referred.

MESSAGES IN FOREIGN TONGUES.

J. PANAMA (Salvador, Central America) writes: "Can you explain to me why all the English automatic writers receive communications in English only, and not in a language unknown to them? If a spirit can guide your hand and make you write words and sentences in a language you know, why can't the spirits make you write in a foreign language?" That is not an uncommon question, and that it should be put indicates a lack of acquaintance with the subject. Because on several occasions communications have been received in foreign tongues through mediums who know only English—messages in French, Greek, Latin and other languages which had afterwards to be translated. It is true that this phenomenon is rare, because most communications are restricted to words in the medium's own mind. That is a simpler method for usually what is given is rather the thought than the words required to express it.

CRYSTAL GAZING.

J. DALGLISH.—The directions given for crystal gazing, or "scrying," by Mr. Andrew Lang, who was much interested in the subject, were as follows: "It is best to go alone into a room, sit down with the back to the light, place the ball on the lap, at a just focus, on a dark dress or dark piece of cloth; try to exclude reflections, think of anything you please, and stare for, say, five minutes at the ball. If after two or three trials you see nothing in the ball you will probably never succeed." This period of probation is probably too short, for in well-known scryers the power is often absent for weeks together. Miss Goodrich Freer (Mrs. Spoer), who has written a good deal on the subject, and who was herself an accomplished scryer, offers the following suggestions: "Look carefully at some part of the room in front of you, avoiding anything likely to be reflected in the ball. Shut your eyes, and try to visualize it; then try if you can see it in the crystal. If you have any gift of visualisation at all this ought to be acquired with ease after half-a-dozen experiments. When you can do this you may go on to visualize, with closed eyes, some scene that you have lately witnessed—and this, too, can be transferred to the crystal."

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RAYS AND REFLECTIONS.

I have been laughing over a sketch in an American comic paper in which a man who has lost his gold-handled umbrella, visits a medium to gain information about it. He has interviews with Napoleon Buonaparte and Queen Elizabeth, but neither of them know anything about the umbrella, which naturally becomes a thing of no importance in the circumstances. We can afford to laugh over these things, because they do not reflect on the credulity of Spiritualists. They only indicate the unlimited gullibility of the people who can believe that this is the kind of thing in which Spiritualists believe. When it is a question of cheap credulity in these matters the "hard-headed business man" and the stone-wall materialist take a lot of beating.

"Life," the American comic paper, expresses amusement at the attitude of the Bishops towards Spiritualism as being a subject in which people are asked to put their minds and wills under the direction of unknown forces; the journal observes (in effect) that this is precisely what the Churches require of their followers. No doubt the Churches would protest against such a suggestion. But whatever truth there may be in it, it certainly does not apply to Spiritualism as we know it, in which self-direction and self-control, as well as faith in the Great Disposer of events, are preached constantly.

Churches are designed to form a centre or centres of relationship between man and the Deity. They are properly concerned with the spirit in the nature of man and with forms of Theology. Whenever they interfere in science they are invariably made to look foolish—it is not their business. As Dr. Powell remarked at Sheffield last week, six hundred years ago the Pope decreed that chemical research was contrary to the Scriptures and diabolical. It was the Church which opposed the investigations into astronomy which revealed the true place of the earth in the Solar System, and set itself against the doctrine of evolution. It is almost time it began to learn some lessons from past experience.

In an article on "The Soul of a Great Newspaper," descriptive of the "Manchester Guardian," the "Observer," doubtless by the pen of Mr. J. L. Garvin, remarks that "it is evidently possible to preach the gospel without wrecking the business." Yes, it is possible but not at all easy especially in the case of a newspaper like *LIGHT*.

But the "Observer" writer makes a really arresting remark when he says: "The world has been so surfeited with crises, horrors and excitements, that even the business value of sensationalism is becoming exhausted, and the old virtues of thoughtful knowledge, reasoned sincerity, resolute goodwill and independent fairness are gaining." Let us take that to ourselves. The new knowledge of another world of human life can be quite easily dressed up in sensational fashion, but it needs no such trumpery attire. Its true effect is best attained by being presented in the style which the "Observer" truly describes as gaining in popular appreciation.

I see that the "Sunday Evening Telegram" publishes an account from its own correspondent of a ghost in New Jersey. This was the spirit of a man, a motor engineer, who had committed suicide. He came back to his house in Trenton, New Jersey, and was seen of several people, including his wife. He also spoke to his little daughter, "telling her to be a good girl." The wife's brother, a hard-headed man, pooh-poohed the matter, but afterwards had two encounters with the ghost. On the first occasion he threw a lamp at it; on the second, he fired at it with a shot gun. The affair preyed so much on the mind of the widow that she had to be removed to the State Asylum. From all of which it is clear that ghosts must be put down—first because they don't exist, and secondly because they occasionally do so much mischief when they are not received kindly. The logic may be a little faulty, but it is the kind of logic with which the anti-Spiritualist has made us familiar.

MR. A. VOUT PETERS is to be congratulated on the success attending his recent visit to Norway. Mr. J. E. Castberg, president of the Norwegian Society of Spiritualists, writes that in Christiania the meetings comprised four public demonstrations, attended by large audiences, and eight private séances held at his own residence for members of the society, and that many expressions of appreciation have since been received from persons present on these occasions of the correctness of the clairvoyant descriptions given by Mr. Peters, and of the messages of which he was the channel and which were received in some instances with visible signs of emotion and astonishment. Successful meetings were also held in three large towns in Southern Norway.

ANSWERS TO CORRESPONDENTS.

S. L. K.—We appreciate your letter, but do not care to prolong a controversy which must be largely futile, and which is best avoided if we wish to do our proper work.
W. H. S. (Pennsylvania).—Thank you for the notes on another, which we will show to Dr. Powell, but the discussion on the point has been closed.

NEW PUBLICATIONS RECEIVED.

From WM. RIDER AND SON:—

"Masonic Legends and Traditions," by Dudley Wright (5/- net).
"Giordano Bruno, Mystic and Martyr," by Eva Martin (2/- net).
"Cornelius Agrippa, Occult Philosopher," by Lewis Spence (2/- net).

From THORNTON BUTTERWORTH:—

"The Life Beyond the Veil—Book III. The Ministry of Heaven." By the Rev. G. Vale Owen. (7/6 net.)

SUNDAY SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Lewisham.—*Limes Hall, Limes Grove.*—6.30, Mr. Richard Boddington.

Croydon.—*Harewood Hall, 96, High-street.*—11, Mr. Percy Scholey; 6.30, Mr. H. Ernest Hunt.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Miss Violet Burton.

Holloway.—*Grovedale Hall, Grovedale-road (near Highgate Tube Station).*—To-day (Saturday), whist drive. Sunday, 11 and 7, Mrs. S. G. Heath; 3, Lyceum. Wednesday, 8, Mrs. S. G. Heath.

Brighton.—*Athenaeum Hall.*—11.15 and 7, Mrs. M. Crowder, speaker and clairvoyant; 3, Lyceum. Wednesday, 8, address, Mrs. Curry clairvoyance.

Sutton.—*Co-operative Hall.*—6.30, Mrs. Laura Lewis, address and clairvoyance.

Peckham.—*Lausanne-road.*—7, Mrs. G. Prior. Thursday, 8.15, Mrs. E. Marriott.

We are favoured with a copy of the Rules of Golf as approved by the Royal and Ancient Golf Club of St. Andrews. It is for notice in *LIGHT*, but as a "contribution" it is just a little "unsuitable." We cannot even find any personal use for it. With shame we admit we do not play golf, although we are credited by a London daily with an absorbing interest in the ancient game of "dog and duck." But we rarely find time even for that.

MR. HORACE LEAF has written a popular pamphlet on "Materialisations" (price 3d., or post free 4d.) in which he gives an excellent account of these remarkable phenomena. He reviews the historic cases such as "Katie King," who appeared to Sir William Crookes through the mediumship of Florence Cook, and the fine materialisations that occurred in the presence of Madame d'Esperance, as well as the modern instances with the French medium, Eva C. The pamphlet is a useful presentation of the subject.

ILLITERATE SPEAKERS.—Miss E. P. Prentice writes that educated people alone should deliver public addresses. Uncouth and illiterate speakers, she remarks, cause cultured audiences to recoil. True enough. But it is to be remembered that all audiences are not cultured, and that gatherings of homely and unlettered folk gain great good from speakers of their own class whom they trust and understand.

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"LIGHT," May 28th, 1921.

SIR WILLIAM BARRETT ON ECTOPLASM.

PRICE FOURPENCE.

SEE PAGE 347.

LIGHT

A JOURNAL OF SPIRITUAL
PROGRESS & PSYCHICAL RESEARCH

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SATURDAY, MAY 28th, 1921

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5, QUEEN SQUARE, SOUTHAMPTON ROW, W.C. 1.

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MEETINGS IN MAY & JUNE.

FRIDAY, MAY 27th, at 3 p.m.

Conversational Gathering. At 4 p.m., Trance Address on "Progression in the Spirit World." Medium, Mrs. M. H. Wallis.

TUESDAY, MAY 31st, at 3.30 p.m.

Clairvoyant Descriptions by Mrs. Brittain.

WEDNESDAY, JUNE 1st, at 7.30 p.m.

SPECIAL MEETING, when Mr. Ernest Hunt will deliver an Address on "Some Considerations in Automatic Writing."

FRIDAY, JUNE 3rd, at 3 p.m.

A Conversational Gathering will be held in the Drawing Room at No. 5, Queen Square. To be followed at 4 o'clock with "Talks with a Spirit Control," and Answers to Questions. Medium, Mrs. M. H. Wallis.

SPECIAL NOTICE.—Admission to the Tuesday Séances is confined to Members. To all other meetings Associates are admitted without charge, and visitors on payment of one shilling (except when Clairvoyance is given). At the Friday meetings, tea and biscuits are provided at 3.30 p.m., at a moderate charge.

Members and Friends.—Please note that the L.S.A. and Library have this week-end removed to their New quarters, No. 5, Queen Square (next to their late offices).

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At 11 a.m.	...	MR. G. PRIOR.
At 6.30 p.m.	...	MR. ERNEST HUNT.
Monday, May 30th, 7.30 p.m.	...	DR. ELLIS T. POWELL.
Wednesday, June 1st, 7.30 p.m.	...	MR. THOMAS ELLA.

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Thursday, June 2nd, at 3.30 ... MR. ERNEST MEADS.

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Sunday, May 29th, at 11 a.m.	...	MISS M. WELBELOVE
	...	& MR. J. W. HUMPHRIES.
6.30 p.m.	...	MR. G. R. SYMONS.
Wednesday, June 1st, 3 p.m., Healing Circle.	...	Treatment, 4 to 5.
	...	MR. & MRS. LEWIS.
7.30	...	MRS. M. Q. GORDON.

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7, "The Harmonies of Life."

MR. J. J. GOODWIN (followed by Questions).

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June 1st, 3 p.m. ... MRS. OLIVER.

6.30 p.m. ... MR. A. J. HOWARD HULME
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LIGHT

A JOURNAL OF
SPIRITUAL PROGRESS & PSYCHICAL RESEARCH

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2,107.—VOL. XLI. [Registered as]

SATURDAY, MAY 28, 1921.

[a Newspaper]

PRICE FOURPENCE.

What "Light" Stands For.

"LIGHT" proclaims a belief in the existence and life of the spirit apart from, and independent of, the material organism, and in the reality and value of intelligent intercourse between spirits embodied and spirits discarnate. This position it firmly and consistently maintains. Its columns are open to a full and free discussion—conducted in the spirit of honest, courteous, and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

NOTES BY THE WAY.

The light that floods the very air
Is but the shadow from within
Of the great glory hidden there.

—ANON.

In a trenchant editorial on "Sincerity or Opportunism," the "Two Worlds" pleads for Spiritualism as against the efforts of the scientist and theologian to annex any part of it for their own purposes. Well, to our thinking they will never be able to take more than belongs to each of them. Our contemporary says:—

To the scientist Spiritualism is an examination and analysis of phenomena, but however important this may be in itself, to the Spiritualist it is but the materialistic husk and quite a secondary matter. The scientific intellectualist will never be able to do more than express it in terms of materialism.

That exactly hits off the position as regards the scientist as such. As to the theologian, the note of our contemporary's objection is expressed in the words "Hands off!" and an allusion to "threadbare sacerdotal garments" in which the theologian is described as wishing to clothe Spiritualism.

We think it is very much the same with the theologian as with the scientist. Spiritualism contains facts and truths for each of them, but they can only assimilate that which is appropriate in either case. We feel quite tranquil about these things. The truth will always tell its own tale more effectively than we can. Thus, once the fact of human survival is proved there is no necessity to conduct weary arguments with unbelievers over the question. We have simply to affirm the truth which, being a two-edged blade, carries with it the denial of the false. Our contemporary is confident that the Spiritual Movement is well and truly guided, which is our own conviction, although in small issues all of us, being human, may occasionally feel qualms. To quote again from the "Two Worlds":—

The reins which guide this chariot are held by hands in the invisible world; let us never surrender them to others.

Well, of course, if the reins are held by others they cannot be surrendered by us! There is a moral in

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that which our contemporary might perhaps usefully consider.

* * * *

We print, in another place, Mr. Whately Smith's disclaimer that the article by him and Mr. Patrick in the "Psychic Research Quarterly" on "Spirit Photographs" was based upon the Bush case. It is not an important point; but we regret that such a suggestion should have been made. We may even admit that the article was not, as might fairly be supposed, inspired by that case. Even so, the issues remain very much as before. We have had a very long experience of this psychic photography problem. The controversy was raging before some of the present disputants were born. From the scientific standpoint, the whole subject resolves itself into the question, "Do these things occur?" The "spirit hypothesis," for official science, does not come in. Well, we have the best reasons for knowing that they do occur; and a whole library of books dealing with cases of fraud does not negative the conclusion. "Physical phenomena" of the ordinary séance type were "all fraud" until the existence of plasma was scientifically verified, and we thus gained one step. The difficulty arises when objectors unfamiliar with all the facts raise this obsolete argument as one that covers all the cases. Thereby they injure the feelings of those persons who have gained what they regard (and often quite justifiably) as sound evidence for the survival of their departed friends, and incidentally flout the judgment of trained and qualified men who, being human, give vent to their annoyance in the usual manner. Even a scientist may have a "temper," and we are not disposed to think the worse of him on that account.

A NOTE ON GENIUS.

Genius has always been a puzzle to psychologists. While some regard its possessor as a man who is exceptionally sane, and in advance of his time, others hold that genius is an abnormal and diseased condition not far removed from actual insanity—that (to quote Pope's rather hackneyed couplet):—

"Great wits are sure to madness near allied,
And thin partitions do their bounds divide."

Sir Oliver Lodge, however, has his own view of genius, and thus accounts for it: "The more cultivated a man is, the more things can go on automatically without his conscious attention. I think that is what happens in cases of genius. The person goes into a brown study. His conscious mind is relieved from the everyday things of life, and his brain is able to get in contact with a higher order of things than ordinarily appeals to the senses. His senses are lulled to sleep, and he gets what is called an inspiration."

"THE LITTLE MEN WITH SILVER WINGS."—Premising that the urchin in her narrative is not a winged cherub, but what Mr. Chadband would call a "soaring human boy," Miss E. Prentice sends us the following: "A little boy I know, after reaching home from school in the rain, said to his mother, 'The little men with silver wings are dancing in the rain-drops,' and one night she heard him sobbing in his sleep, and on her inquiring why, he said, 'An angel came for me, and I did not want to go.' I think angels often come for us older folks, and we don't want to go; and this money-grubbing tightens the material chain that binds us to earth."

A SPIRITUAL LEAD.

SIR ARTHUR CONAN DOYLE ON THE NEW MESSAGE.

To the Editor of LIGHT.

SIR,—“The Times” has recently had a symposium of writers discussing the need for some fresh spiritual motives in the world. I wrote upholding our claim to represent such a movement, but my letter was, as I expected, returned. Perhaps you would have the goodness to print it, and to send a few marked copies to such quarters as may seem advisable.

Yours faithfully,

ARTHUR CONAN DOYLE.

Windlesham,
Crowborough,
Sussex.
May 21st.

COPY OF LETTER SENT TO “THE TIMES.”

SIR,—There have been a number of letters in your columns which speak of the need of a spiritual revival in this country—and indeed in the whole world. About seventy years after the birth of the Christ there was a similar feeling of dissatisfaction in the Roman world, where the higher souls revolted against the cruelty and lust which were so conspicuous under the early Emperors. Seneca, in spite of his enormous wealth, was a man of sensitive feelings, and he has left a record of this vague yearning after a nobler and more unselfish code of life. As he surveyed the world around him, he could see no spiritual lead in any direction. And yet at that very moment, in his own household—or if not there, certainly in the household of Cæsar—there were some “low-down,” despised people, slaves or freedmen, who were so humble that their existence was hardly known to him. So absurd did their doctrines seem, and so universal was their condemnation, that for two hundred years they were hardly alluded to save by writers like Celsus, who overwhelmed them with satire and abuse. Yet these were the Christians, and we all now know what they really represented, and what their advent meant to that world which was so slow to understand their message.

Once again a message has come, and once again, some seventy years after the event, we find the wise men and the good men feeling out into the darkness for some solid stay, while all the while the lowly and the despised have found a support. I allude to that movement which, under the name of Spiritualism, has been the butt of the wits and

the scorn of the “highbrows,” as its great prototype was before it. Even its warmest opponents must now admit, after two generations of effort, that ridicule and misrepresentation are not going to put it down, and that it is destined not only to live, but to grow. Many millions in all countries believe in it with all their hearts and minds, and they proclaim that they find in it that very spur to moral endeavour for which your correspondents are calling. Is it not worth while, then, for the bulk of mankind to cease knocking down a stuffed image which they call by this name, and to consider seriously whether this spiritual development may not have something in it which merits their most earnest attention.

At present it is known to most men by its weaknesses, real or alleged, even as that new cult was to the Romans, who spoke of agapæ feasts, and fishes, and asses’ heads, but saw nothing of the great realities behind. There have been scandals among Spiritualists, as there have been scandals in every other religious body. Even the twelve Apostles included a Judas. Man is always weaker than the truth which he may champion. But we who have had the actual experience, and who know what the effects have been upon our own minds and souls, know beyond all doubt that a very great thing has come into the world, and that it is our duty in season or out of season to call the attention of our fellow mortals that they may share our knowledge.

It would not be proper that your columns, thrown open for the considerations of spirituality in general, should be devoted to the particular or detailed discussion of any cult. Therefore, I pass that by, merely remarking that no one can deny that, if our claims are true, and if we have a real “communion of Saints” and learn from them the truth of the future, it gives a very solid basis for religious revival. We have the driving force. Above all, we demand no violent wrench from old beliefs, and we find an assured knowledge which represents an addition to, and not a subtraction from, anything of real spirituality which the individual may already possess. I am certain that when the irrelevancies and misunderstandings are cleared away, it is along this line with the unadulterated teaching of Jesus on one side, and modern psychic experience on the other, that the future of religion lies.

ARTHUR CONAN DOYLE.

Crowborough,
May 11th.

THE CHURCH OF SCOTLAND AND PSYCHIC PHENOMENA.

Here is the provisional report of the Committee of the General Assembly of the Church of Scotland, appointed to inquire into Psychic Phenomena, as published in the “Scotsman” of the 12th instant:—

In May, 1920, the General Assembly received a petition of Rev. William A. Reid on “Supernormal Psychic Phenomena,” and appointed a Committee to “inquire into the phenomena referred to in the petition, and report to next General Assembly.”

This Committee, after investigation, concluded that there has prevailed in Scotland in recent years an unusual curiosity about the more mysterious capacities of the human soul. The desire of finding experimental proof for the doctrine of immortality, the effort to demonstrate the existence and activity of discarnate spirits, have inspired many forms of psychical research. The general Press takes frequent notice of such activities; and a technical literature, in periodicals and books devoted expressly to psychic phenomena, now amounts to about three thousand volumes. The many societies for psychical research in our own country and abroad are evidence of a vigilant and not uncritical interest among highly educated inquirers. In our larger cities there are numerous groups meeting for the practice and study of occult spiritual influences.

The Committee considered the literature, ancient and modern, bearing on “Supernormal Psychic Phenomena,” and they made a survey of the attitude of the Christian faith as declared by other Churches. They agreed, however, that a merely literary study would be unsatisfactory, unless supplemented by personal observation and direct examination of some of the alleged phenomena. For this end representatives of the Committee have been admitted to several practical demonstrations arranged by members of Spiritualistic

associations. There has not been sufficient time for a critical appreciation of the observations that have been made; and there is need of further study of these experiments.

The Committee has held five meetings, and its Sub-Committees have also met frequently in different centres. It has not been idle or indifferent to the remit, and it believes that the phenomena under investigation have a bearing on the cure of souls, and therefore deserve the attention of the Church.

The Convener of the Committee is Professor Kay, St. Andrew’s, and included in its membership are Principal Galloway and Professor Duncan, St. Andrew’s; Professors Curtis and W. P. Paterson, Edinburgh; Professors Latta and Stevenson, Glasgow; and Professors Baird, Davidson, and Fulton, Aberdeen; Lord Sands, Sheriff Scott Moncrieff; and Dr. A. K. Chalmers, Medical Officer of Glasgow.

BLIND.

The following delightful little poem is quoted in the Foreword of the Rev. T. E. Ruth to the book, “Try the Spirits,” by the Rev. W. Bickle Haynes:—

“The Spring blew trumpets of colour,
Her green sang in my brain.
I saw a blind man groping,
“Tap, tap” with his cane.
I pitied him his blindness,
But can I boast I see?
Perhaps there walks a spirit
Close by who pities me—
A spirit who hears me tapping
The five-sensed cane of the mind.
Amid such unknown glories,
I may be worse than blind.”

THE MAY MEETINGS AT SOUTH PLACE.

LONDON DISTRICT COUNCIL'S ANNUAL CONVENTION.

Mr. Richard Boddington, president of the London District Council, took the chair at the annual convention held at South Place Institute on Thursday, May 19th. The morning session was devoted to a paper by Mr. George F. Berry, president of the Spiritualists' National Union, on "The Seven Principles of Spiritualism Considered as the Basis of S.N.U. Membership." There was a large attendance and among those present was Sir Arthur Conan Doyle, as well as many prominent workers, and speakers, and officers in the movement.

Mr. Berry said: In the history of our Spiritualists' National Union this year 1921 will surely mark a stage as important as the date of its birth, or its change to a registered Union under the Companies Acts. As you well know a new constitution has been elaborated and accepted after several years of discussion. Now by a resolution of the last annual general meeting, this year begins the decisive test of experiment under the new rules.

To say that the change was necessitated by the growth of the Union in the number of its churches and associate members is to explain only a part of the influences which have helped to shape the new constitution. At least two other factors stand out, which, in my judgment, far outweigh the importance of growth in membership.

The first of these influences may be called "political," using that word to convey the idea of governing or controlling the activities of the S.N.U. It is from this source that we owe the creation of the new area councils with their subsidiary groups of churches and subscribing members. The same influence was also responsible for the new method of electing the officers and representatives on the executive council.

The second factor arises from the changing attitude of science and religion towards psychic phenomena. From the moment when opposition weakens, and parts of the Spiritualist hypothesis are being gradually accepted by the contemporary religious organisations particularly, it becomes imperative for the continued self-existence of the S.N.U. to definitely declare itself as a religious denomination expressing a philosophy and phenomena essentially its own. Any failure to so declare our position will be to lose our identity as a movement, and become submerged in the welter of undefined ideas which is the inevitable first consequence of accepting a new truth without surrendering any appreciable portion of old dogmas.

It is this second factor which brings into prominence the regulation in the new constitution and bye-laws requiring members to sign the roll book in which shall be inscribed the Seven Principles as laid down in the articles of association.

This requirement has produced a small crop of objections. Expressed in a variety of ways the objections amount to protest against what is termed the introduction of a creed into Spiritualism.

The technical use of a creed is where the order of religious service includes as an integral part of it, a recital of the principal items of religious belief. In this technical sense we do not make use of a creed in our services. In this we follow the general practice of Nonconformist Denominations. But in the sense that a creed is an authorised statement or definition of our religious belief, then quite obviously the Seven Principles become the creed of Spiritualism. A little thought will make it clear that without some definite agreement on the fundamental principles upon which a movement is founded, no organic unity would be possible at all. There is undoubted wisdom in deciding that the principles which shall be obligatory on all members shall be as few as is consistent with an intelligent meaning, and that there shall be granted the largest measure of individual interpretation; but some elements of common belief are fundamental to any Association and growth.

In reply to those who desire to assert the non-religious character of Spiritualism, I must emphasise the fact that the S.N.U. claims to be a religious organisation. The S.N.U. is definitely and deliberately seeking recognition as a religious denomination so as to secure the liberty to proclaim its message, and the same freedom from persecution for its public exponents and demonstrators as is accorded the ministers of other denominations. To secure that end it may be recalled that the Parliamentary Fund was established, and measures taken to present a petition to Parliament, to endeavour to secure a charter, and to bring before Parliament an Amending Bill to alter certain obsolete laws under which some of our mediums have been prosecuted.

With the same object in view it will be remembered that our late president, Mr. E. W. Oaten, editor of the "Two Worlds," consented to claim exemption from military service on the grounds that he was a minister of a religious denomination. The case was fought through the lower to the High Courts of Justice. That we did not win the case was not due to any lack of justice in our claim, but to the prejudice and opposition of religious bigotry.

During the course of the hearing in the lower courts, it was laid down that in order to fulfil the character of a

denomination the community in question must stand separate and apart from other religious organisations. Mr. Justice Darling was quoted as declaring on some similar issue that to be entitled to call itself a denomination an organisation must "have a common denominator, some special features of its own which make it distinctive and give it a distinctive position among religious bodies."

To establish our claim, the first step taken was to exhibit some likenesses in the exercise of functions common to most denominations. Thus we possess church buildings devoted exclusively to the propagation of our cause. We have Lyceums, or Sunday Schools, for the training of our children in the elements of our beliefs and practice. We exercise the right of ceremonial for marriages, burials, and for the naming or baptism of infants. Not least in this category of likenesses, church membership is restricted to such as conform to the regulations contained in our articles of association, and who subscribe to the Seven Principles or tenets upon which the S.N.U. is founded.

The second step taken was to exhibit our differences; to throw into clear relief those special features which, in the words of Mr. Justice Darling, "give it a distinctive position among religious bodies." Taking the order of our services, the distinguishing feature is undoubtedly the introduction of the psychic element, whether by way of trance speaking, or the clairvoyant description of arisen spirit friends. In the exposition of our principles equally clear differences appear; especially in the cutting across the creeds and theology of the older denominations. In the face of the old time demand for a faith resting on the authority of the past or in a priesthood, we begin by an appeal to facts which can be verified by the ordinary intelligent investigator. An essential part of our work is the provision of opportunities for the study of the facts and phenomena from which alone personal conviction is assured to the diligent student. There is also provision made for the development and training in the manifestation of the psychic powers. The facts of science and the teachings of philosophy are laid under contribution to illustrate our phenomena or elucidate our themes. We proclaim the inherently spiritual nature of man; the government of the universe by spiritual laws; and the eternal progression of man towards complete unison with the great Father of all. We assert that such teachings and practice are truly religious, and at the same time the position is thoroughly distinctive from that taken up by other denominations.

Mr. Berry then went on to examine in detail the Seven Principles of Spiritualism, which were first given through the mediumship of Mrs. Hardinge Britten. They are: (1) The Fatherhood of God. (2) The Brotherhood of man. (3) Continuous existence. (4) Communion of spirits and ministry of angels. (5) Personal responsibility. (6) Compensation and retribution hereafter for good or evil done on earth. (7) Endless progression.

In the course of his remarks on the second of these principles, Mr. Berry said:—

Race, colour, creed, or degree of education and attainment cannot alter the fundamental fact that every unit of humanity is directly and immediately a child of God.

I stress this recognition of the intrinsic divinity of each separate unit of humanity before the consideration of the values of association and co-operation, because too often the desire to invite into a Fellowship arises from a feeling that there can be no divinity or goodness outside one's own particular Association. To assert, for instance, that eternal salvation for the race depends upon the acceptance of the tenets of Buddhism, Mohammedanism, or even Christianity, is in effect to deny this divine sonship to all outside one cult. . . . Such an attitude divides men, and is a denial of the spirit of Brotherhood. I profoundly believe with Ruskin that "whatever charge of folly may justly attach to the saying, 'There is no God,' the folly is deeper, prouder, and less pardonable, in saying, 'There is no God but for me.'" Spiritualists recognise the fundamental divinity of every human soul, and realising that among every race, and at every period of history, psychic phenomena and seership accompany spiritual aspirations, they offer a truer bond of unity.

The speaker, in conclusion, quoted the following lines:—

"I believe in Life; he is dead who believes in death.
In strenuous life I believe, of unpolluted breath;
With fulness of thought and of vision, and faith in itself
that shall move
Life's indivisible host in the wake of its leader, Love.

"I believe in Growth, in the upward growth of the race;
Hesitant, stumbling at times; disfigured with many a trace
Of the dust from which it has risen, the brute from which
it has sprung;
But growth has never yet ceased, and life and the world
are young.

"Growth is the law of life, and Being and Growth are one;
Sturdier, broader, the tree shall expand in the light and
the sun;
On to a mighty Morrow the race progresses—and then
To a still more vast To-morrow we take our march again.

"For I do not believe in perfection; I cannot, I will not believe
In a day when desire shall be dead, when nought shall be
left to achieve;
For as long as the spirit of life the soul of humanity fills
The light of to-day shall pale in the dawn of the Morrow
upon the Hills."

DISCUSSION.

Sir A. Conan Doyle said that in every religious discussion in which he took part he was always on the broad side. Taking this broad view of the question before them he could see that the great world was waiting for their message. There were many types of mind waiting for it, and they must not try to force them all into one mould. It must be possible to meet them all on a common basis. The man who was a Spiritualist was a man who believed in spirit return. He realised that it was necessary to have an organised body, but the world was full of Spiritualists and that body could not speak for them all.

Mr. Engholm said he thought that Mr. Berry had done the right thing in clearing the decks for action. It was absolutely necessary when steering your ship to set your course according to the compass. In Spiritualism they had one fundamental true thing, whatever else they had—the fact of man's divine origin, and the continuity of his life. When decks were cleared for action they had to throw over things that were unnecessary, but they must be careful in the process not to throw over things that were necessary. There was one boat that he would like to see kept on the ship of Spiritualism—it was a lifeboat to many people—and that was the boat with the name Jesus. (Applause.) He would like to see that name mentioned sometimes. (Applause.) He felt that it ought to be one of the names associated with their Seven Principles.

Mr. Tayler Gwinn said that in the past he had fought for absolute freedom, and he thought that the Principles should be looked at again, and amended. Some people felt that they could not sign them without infringing their freedom.

Mrs. Bloodworth entirely accepted the Principles, but considered that they limited freedom.

Mr. Harry Boddington pointed out that they had adopted those principles because the law compelled them to describe themselves. They had to say what banner they sailed under.

Mr. Ernest Oaten said he had had something to do with drafting the new constitution, and knew the difficulties they had to face. He wanted his hearers to realise what the constitution meant. In a growing movement there must be an administration, the thing could not be a mass of units. That was a mob, not an army. In the new constitution they had come to the point where every member of a society had a voice in regulating what should or should not appear as Spiritualism. But if they were going to give equality of voting power and influence to a large number of units they must have some guarantee of their soundness. They must not run the risk of any scheming party worming their way in. In the new constitution the widest latitude was allowed, but they insisted that those who were to control should, at least, declare that they were Spiritualists. Only those who proved their soundness should have a hand in steering the ship. The executive were in no sense responsible for the new constitution. It was not something the new council has imposed on the members, it was a laborious task which the members imposed on the council. The whole thing was capable of amendment at the annual conference.

Mr. Berry, in closing the discussion, said he wished to emphasize the fact that in this world they could not have absolute freedom, they must have something that could be accepted by the majority.

Successful clairvoyant descriptions were given during the afternoon by Mrs. Jamrach and Mrs. Maunder.

At the evening session there was a very large attendance. The speakers were the Chairman (Mr. Richard Boddington), Mr. Ernest Hunt, Dr. Ellis Powell, and Mr. George F. Berry. We hope to give a report in our next issue.

Miss Queenie Braund and Miss Edith Bolton sang delightfully at the different meetings throughout the day. Captain F. C. Dimmick presided at the organ, and Miss L. G. Enson acted as accompanist.

We understand that Mr. and Mrs. Alfred Sutton, whose names have been closely associated with Spiritualism in the metropolis for very many years, propose shortly to sail for Canada. Mrs. Sutton is the second daughter of one of the most remarkable mediums of a past generation, the late Mrs. Everitt.

THE BUSH CASE.—Mr. Fred Barlow writes anent Mr. Edward Bush's letter on page 335, to point out a further blunder on his part which should not be allowed to pass unnoticed: "In the current issue of LIGHT he implies that I claim to be a sensitive for these photographic results. I am not a photographic sensitive. I have never claimed to be such, nor have I ever given Mr. Bush, or anyone else, the slightest ground for thinking I am one of these gifted individuals."

DR. JOHNSON AS PSYCHICAL RESEARCHER.

THE VIEWS OF THE "MASTER OF ENGLISH COMMON SENSE."

HIS TEST OF AUTHENTICITY.

I make a distinction between what a man may experience by the mere strength of his imagination, and what imagination cannot possibly produce, thus, suppose I should think that I saw a form and heard a voice cry, "Johnson, you are a very wicked fellow, and unless you repent, you will certainly be punished, my own unworthiness is so deeply impressed on my mind that I might imagine I thus saw and heard, and, therefore, I should not believe that an external communication had been made to me. But if a form should appear and a voice should tell me that a particular man had died at a particular place, and a particular hour, a fact which I had no apprehension of nor any means of knowing, and this fact, with all its circumstances, should afterwards be unquestionably proved, I should, in that case, be persuaded that I had supernatural intelligence imparted to me.

STILL IN THE DARK.

Five thousand years have now elapsed since the creation of the world, and still it is undecided whether or not there has been an instance of the spirit of any person appearing after death. All argument is against it, but all belief is for it.

HIS CRITICISM OF JOHN WESLEY'S GHOST STORY.

Why, sir, he [John Wesley] believed it, but not on sufficient authority. He did not take time enough to examine the girl. It was at Newcastle where the ghost was said to have appeared to a young woman several times, mentioning something about the right to an old house, advising application to be made to an attorney (which was done) and at the same time saying the attorney would do nothing, which proved to be the fact. This (says John) is a proof that a ghost knows our thoughts. Now (laughing) it is not necessary to know our thoughts to tell that an attorney will sometimes do nothing. Charles Wesley, who is a more stationary man, does not believe the story. I am sorry that John did not take more pains to inquire into the evidence for it.

AN IMPORTANT QUESTION.

MISS SEWARD (with an incredulous smile): What, Sir! about a ghost?

JOHNSON (with a solemn vehemence): Yes, madam, this is a question which after five thousand years is yet undecided—a question, whether in theology or philosophy, one of the most important that can come before the human understanding.

HIS OPINION OF THE STORY OF THE GHOST OF PARSON FORD.

BOSWELL: Was there not a story of his [Ford's] ghost having appeared?

JOHNSON: Sir, it was believed. A waiter at the Hummums [in Covent Garden], in which house Ford died, had been absent for some time, and returned, not knowing that Ford was dead. Going down to the cellar (according to the story) he met him; going down again, he met him a second time. When he came up, he asked some of the people of the house what Ford could be doing there. They told him Ford was dead. The waiter took a fever in which he lay for some time. When he recovered he said he had a message to deliver for some women from Ford, but he was not to tell what or to whom. He walked out: he was followed; but somewhere about St. Paul's they lost him. He came back and said he had delivered the message, and the women exclaimed, "Then we are all undone!" Dr. Pellet, who was not a credulous man, inquired into the truth of this story and he said the evidence was irresistible. My wife went to the Hummums. . . I believe she went with the intention to hear about this story of Ford. At first they were unwilling to tell her; but after they had talked to her, she came away satisfied that it was true. To be sure, the man had a fever, and this vision might have been the beginning of it. But if the message to the women, and their behaviour upon it, were true as related, there was something supernatural. That rests upon his word, and there it remains.

—Extracts from Boswell's "Life of Johnson."

ECTOPLASMS.—At the conversazione of the Society for Psychical Research held on Friday afternoon last, a complete set of the photographs taken by the late Dr. Crawford at the Goligher Circle was shown. In addition there were on view six photographs of ectoplasm taken by Mr. F. McC. Stephenson, after the doctor's untimely death. Dr. Woolley, who was present in the Goligher Circle when some of the photographs were taken, gave some interesting details of the matter, and answered a number of questions. Sir William Barrett, who also spoke, referred to the probability that the substance which exudes from the medium is capable of being moulded by the thought of the medium or the sitters, showing at times a curious correspondence with the ruling ideas of the circle.

WHAT WAS CHRIST'S LANGUAGE?

A POINT OF KEEN INTEREST FOR THE PSYCHIC RESEARCHER.

BY ELLIS T. POWELL, LL.B., D.Sc.

In my address on the Eucharist at Steinway Hall, on Palm Sunday, I based a part of the argument upon the occult formula used by Christ in establishing the Sacrament. I pointed out, moreover, that there was an overwhelming occult pregnancy attaching to the words. Quite a number of earnest enquirers, however, have written pointing out that the whole argument depends upon the assumption that Christ spoke in Greek, whereas they have believed that His language was Aramaic. Here, for instance, is a typical letter, which puts the difficulties very candidly and concisely:—

"It appears to me that the foundation of your argument is the assumption that Jesus spoke and taught commonly in the Greek tongue. This idea has been always to me such an insurmountable difficulty that I shall be extremely indebted to you if you can give me any reason for believing it. It seems evident that He read and taught in the synagogues in Hebrew: Mary (in the garden) addressed Him in Hebrew. 'Eloi, Eloi' . . .—that last cry in the death agony—a cry so dreadful in its despair that it bears the unmistakable stamp of truth; no disciple would have invented such an (apparently) utter failure of faith—surely that also is Hebrew? What reason is there for supposing that the peasants of Judæa and Galilee and the fishermen of the lake—all the multitudes, in fact, who followed and listened to Him—would have understood Greek any better than a Lancashire or Devon peasant would understand a travelling preacher who spoke in French? It seems plain that the Galileans who were taken with Him to the High Priest's house spoke their own local dialect—it was his 'tongue' which 'betrayed' Peter in spite of his oaths of denial. And works by various writers (essays, etc.) speak of Aramaic (which is perhaps a Hebrew 'dialect') as being 'almost certainly' the language in which the Teacher spoke. Hence, I have always thought that the words on which the Roman Church founds its authority—'Thou art Peter,' *et seq.*, must be an addition made by the unknown writer of St. Matthew's Gospel, as it is difficult to believe that the same play on the name would be possible in Hebrew or Aramaic. As I understand neither Greek nor Hebrew, I am unable to dig out the facts for myself, but must rely on the work of others in this direction. You are so willing to help those in mental difficulties that I do not apologise for writing—but I do enclose a stamp!"

Let us clear up the point about Peter before we go on to the main topic. The play on the name holds good in Greek, Latin, and Aramaic, though it is untranslatable into English. We may, however, get a good idea of it if we imagine St. Peter to have been an Englishman by the name of Rock. In that case Christ would have said, "You are Rock and on this rock I will build My Church." Apart from this play of words, however, there is an immense significance in the fact discovered by Mr. Bligh Bond and Dr. Lea that the name Kephas has an occult pregnancy. The numerical value of Kephas in Greek is 729, which is the cube of 9. Thus the rock on which the Church was to be founded is the perfect cube, and it is a fact that if the 729 components be scrutinised they will be found to display extraordinary mathematical and psychic characteristics which are quite beyond the reach of chance. But this is merely a preliminary digression, and we will now turn to the main question at issue.

It was conjectured by Winer (on the authority of John vii., 35, and xii., 20) that Christ habitually used the Greek language. This view, however, has found no acceptance among scholars, though, of course, His ability, humanly speaking, to read the Greek inscription on a coin seems to be demonstrated by Matt. xxii., 20. The real truth probably is that He used an Egyptian dialect of Arabic in addressing the multitudes on the seashore and by the wayside. This was the current popular language of His day, and I am told that in the few instances where it is transcribed literally by the Evangelists (as in "Talitha, cumi," and "Eli, Eli, lama sabachthani?") it would still be understood wherever Arabic



DR. ELLIS T. POWELL.
*Author of "The Evolution
of the Money Market."*

is spoken. The recent lectures by Dr. Yahuda, of the University of Madrid, have demonstrated the presence of a large Egyptian element in the earlier language represented by the Pentateuch. No doubt, Christ fell back upon Greek when He was expounding His parables to His disciples. This may be regarded as demonstrated by the fact that an immense mathematical and geometrical inner structure has been discovered by Mr. Bligh Bond and Dr. Lea as existing throughout the entire fabric of the New Testament. It is so large in volume, and so unmistakable in character, that the suggestion of accident is absolutely out of the question. The only hypothesis which will cover the facts is the special adaptation of the Greek language to the perpetuation of this secret gnosis, and as the possession of an exact knowledge thereof by the early propagandists of Christianity is demonstrable, it follows that they must have had a sufficient acquaintance with Greek to be able to comprehend it. And hence the fact that, with the possible exception of St. Matthew's Gospel, the whole literature of the New Testament was written from the first in Greek, and some of the books—for instance, St. Luke and the Acts—may be the work of writers who not only wrote in Greek, but were entirely without any knowledge of Hebrew or Arabic. No doubt a great deal of the revelation and explanation of the gnosis took place during the period marked by successive materialisations of Christ's body between His resurrection and His ascension. In fact, St. Luke expressly says (Acts i., 3) that this was the case.

I think I can illustrate the position from present-day conditions, which are quite easily comprehensible. More than once have I rung for the chamber-maid at a Quebec hotel only to hear her say when she came, "I spik no English." It seems incredible that in a great Province of the Dominion of Canada, an integral part of the British Empire, the traveller should be told by the chamber-maid that she speaks no English. Yet that is the fact. Quebec has been from its very origin a French speaking Province dominated by French sentiment. Now, suppose a Prime Minister of Quebec were about to make an important speech to his constituents. If he wanted to reach them in the mass he would be bound to speak in French. But let us further suppose that he wants this speech to be placed in the hands of all thinking people throughout the British Empire. Will it avail him to print it in pamphlet form in French, and send it broadcast, even in hundreds of thousands, to England, to Australia, to New Zealand, and other countries in the British Empire? Certainly not. A very large proportion of the recipients of the pamphlet do not read French at all, and a still larger proportion, although they have a smattering, will not know the language well enough to give the pamphlet an intelligent perusal. Consequently, our Quebec Prime Minister will have to get his speech translated into English if he desires wide Imperial publicity.

And knowing this fact he will probably be careful to frame his speech in such a manner as to admit of facile and forcible translation into English. Moreover, as he will speak English himself, he will probably make a personal revision of the translation in order to assure himself that his sentiments, originally pronounced in French, have been placed in apt and adequate English attire.

Now this policy, which we can easily understand, as pursued by our French-Canadian Prime Minister, was exactly that followed by Christ as a result of His own knowledge of the linguistic position in His own day. He spoke in a dialect of Arabic, but He knew perfectly well that if His teaching were committed to writing in that language it could only attain the most restricted publicity. In fact, its currency would have been limited practically to the Oriental world of Palestine and the countries immediately adjoining. Even the tens of thousands of Jews who were scattered all over the Greek and Roman worlds did not speak Arabic, and probably could not have read it. Consequently, Christ undoubtedly arranged for the literature of Christianity to make its appearance in a Greek dress. No doubt, He personally laid

down the principles upon which the transformation from one language to another was made. In fact, as I said at Steinway Hall, it is beyond question that the development of the Greek language was shaped and guided from the very earliest ages in such a manner as to make it a suitable medium for the conveyance of the truths of Christianity to the world.

The Greek language of Christ's day is known to scholars as the Koine (pronounced Koinee). The conquests of Alexander united the Greek and the Persian, the East and the West, into one common world empire. Greek became the *lingua franca* of the whole world surrounding the Mediterranean. As has been well said, the time for a world speech had come, and the Koine provided it. There was, so to speak, a great glacial movement grinding down the separate languages of the ancient world, and substituting the Koine for them. In the time of Christ the Koine was so generally used that the Roman Senate and the Imperial Governors had their decrees translated into it, and scattered over the empire. Not only did St. Paul write to the Church at Rome in Greek, but conversely, Marcus Aurelius, the Roman Emperor, wrote his own "Meditations" in Greek in order that they might make a better appeal to the intellectual world. In fact, the Koine was the language not only of letters, but of commerce and every-day life. In the vivid words of Dr. Robertson, "it was really an epoch in the world's history when the babel of tongues was hushed in the wonderful language of Greece," and when "the colonists, merchants and soldiers who mingled all over Alexander's world," carried the language of social and business intercourse wherever they went. The old literary Greek became to the world of Christ's time what Spenserian English would be to the Englishman of to-day. The Koine took its place. It is Professor Moulton who calls attention to the remarkable fact that the new religion began its career at the very time when the world itself, so far as it had attained a high intellectual level, had "one ruler and one language." And that, of course, was not a coincidence. The great strategists behind the scenes had arranged that the world should have "one ruler and one language," in order that at this psychological moment (adjusted by themselves) the instrument and the conditions should be ready to the hands of the Great Adept who was to be incarnated to employ them "for us men and for the sake of our return home."

SPIRITUALISM AND THE RELIGIOUS QUESTION.

SOME MEDITATIONS ON THE "MAY MEETINGS."

I went to the South Place meeting and listened intently. I heard a great deal about being in bondage to the past expressed in various ways. But it is an idea that may easily be carried too far. Some of us have seen peaceful pastures, old-world gardens, beautiful old manors, dear old cottage homes swept away with other antique rubbish, and in their place rows of hideous and ramshackle tenements, fat and leather factories, coal sheds and railway goods yards have come forth to proclaim the glory of a New Day.

I heard, too, of ideas which are utterly incompatible—either one must give way or the other.

IS IT REALLY SO?

A picture arose in my mind of two billy-goats on a narrow plank bridge, butting senselessly at each other, each firmly convinced that he could only cross by knocking his adversary into the burn. If they were human beings they would have intelligence enough to see how each might cross safely. They might. One has one's philosophic doubts. The two goats, of course, typify two ideas apparently at variance, but not really so—they might be Capitalism and Labourism, Liberalism and Conservatism, Co-operation and Competition. In the present case it seemed to be the conflict of Religion and Rationalism—each so-called. In essence, it was not. It was really a tussle between old ideas and new ones, with an inference that the old is always false and the new is always true. I wish it were really so.

Mr. Geo. F. Berry, the President of the Spiritualists' National Union, gave me an excellent impression—clearly a man of sterling character and courage. His address at the morning session, however, seemed to be little more than a discussion of the domestic affairs of the S.N.U.. He and other members of the S.N.U. made the position quite clear to the meanest intelligence. The S.N.U. is

A RELIGIOUS BODY.

As such it is required to produce a creed as a certificate of its claim to be recognised by the law as a religion. It produced the well-known Seven Principles enunciated by the Spirits through the mediumship of Mrs. Emma Hardinge Britten. The S.N.U. realise the dangers of setting up creeds, but this was not a cast-iron matter. The creed could be changed or modified at any time, if the advance of ideas made it necessary.

Here and there in the meeting there was a little touch of panic—a suggestion of hysteria. Somebody or something might carry us all back into the tyranny of effete theological ideas from which we had escaped. Of course, if the ideas are really effete they should be quite harmless. The principles

which to-day represent Christianity were discussed, attacked and defended.

The men who see deeply into life are not much dismayed by these things. They observe, for example, noble souls,

FULL OF RELIGIOUS EMOTION,

proclaiming themselves Rationalists. They hear others vividly announcing themselves as followers of Jesus, the Prince of Peace, expressing an ardent desire to boil the Rationalist in oil. As a result, the reflective observer arrives at the conclusion that it is possible to take some things too seriously.

If the Rev. Boanerges Breeze comes forth with a declaration of his ardent love for Spiritualism and his gratitude for all it has done for him, and at the same time finds it all compatible with a very mouldy form of Theology, who is really harmed? If I went through Regent Street in a suit of chain mail of the 15th century people would laugh and stare, and many small boys hoot. But even the hygienic clothing people would not hold meetings to protest against the fashion of antiquity. It would never spread.

In a way I found it possible to sympathise with the ideas of everyone who addressed the meeting. It was so obvious that everyone was perfectly honest, even those who, in their opposition to the

BONDAGE OF THE PAST,

became a little rancorous and went to extremes.

Sir Arthur Conan Doyle's speech at the morning meeting was delightful in its humanity and good sense. Spiritualism, as he pointed out, numbers many people who are good Churchmen as well as devoted leaders in the Spiritual movement.

Mr. Engholm's appeal for the recognition of Jesus in religious Spiritualism met with a significantly cordial response. Very much, of course, turns on this particular question. It is at the core of the matter. A letter I recently received from a clergyman who is an ardent Spiritualist and who referred to Jesus as being a noble gentleman, reminds me that this was the view taken by the heralds in the Middle Ages, who not only recognised Jesus as a great gentleman, but gave him a coat of arms! That was their way of paying Him the highest honour in their power. Setting all theological interpretations on one side, it seemed to many of us a deplorable thing when, in the hymn-books used by some Spiritualist groups, the name of Jesus was carefully expunged from hymns taken from orthodox sources. They were

TIME-HALLOWED HYMNS,

and the clumsy botching of unskilful hands was plainly apparent in the mutilated versions put forth. There is such a thing as reverence not only for one's own ideals, but for the ideals of others. It is not that Jesus would be likely to resent the exclusion of His name from a hymn-book. If He is a great man He would be too great to feel any concern about His dignity, and if He is more than man then the argument for His magnanimity in such matters is merely strengthened. A revolutionary may think he is proclaiming his independence by scoffing when men toast the King, and refusing to remove his hat. He is really showing something very different, a want of common decency, even of self-respect. A self-respecting religion will respect the things that other religions hold sacred. A Christian gentleman would not go into an Oriental temple without removing his shoes, or a Mahomedan gentleman enter a Christian Church without doffing his hat. But I have said enough for the present, and must return to the subject again next week.

D. G.

BRIGHTON PSYCHIC CENTRE.

On Friday afternoon last, May 20th, Mr. H. W. Engholm delivered an address to the members of the newly-established Brighton Psychic Centre at a meeting held in the drawing room of the Dowager Lady Oakeley, Sussex Square, kindly lent by her for the occasion. At the conclusion of the address Lady Oakeley, the vice-president, made a moving speech, pointing out the necessity of such a Centre in "London by the Sea." Sir Arthur Conan Doyle is a patron and Mr. J. J. Goodwin, of the Brighton Spiritualist Brotherhood, is acting organiser. Mr. Engholm conveyed the best wishes of the Council of the L.S.A. to the members and offered the co-operation of the Alliance in helping the Brighton Centre to become yet another valuable addition to the many psychical research societies now formed in the various cities of Great Britain. He further informed the members that the L.S.A. offered the hospitality of its London quarters to members visiting London. Mrs. Mary Gordon, before the close of the meeting, gave some interesting particulars of the school for mediums which she is now organising.

A LOWER power cannot compass the full understanding of a higher. But to limit one's belief to the bounds of one's own small powers would be to tie oneself down to the foot of a tree, and deny the existence of its upper branches.—MRS. GATTY'S "Parables from Nature,"

ECTOPLASMS.

BY SIR W. F. BARRETT, F.R.S.

The novel and amazing phenomenon of the extrusion from, and re-absorption into, the body of the medium of an amorphous mass of plastic living matter—the so-called plasma—has until lately been justly regarded with considerable scepticism. But the recent careful investigations of Baron Von Schrenck-Notzing, Dr. Geley, Dr. Crawford, the Committee of the S.P.R., and others, leave us in less doubt as to the genuineness of this plasma, and the still more incredible phenomena associated with it. Moreover, further confirmation of these novel and weird phenomena has recently been obtained in Paris with a medium named M. Franck Kluski. The experiments were most carefully conducted by Professor Chas. Richet, M. A. de Gramont and Dr. Geley, and are described in the two last numbers of the "Revue Metapsychique," and the report will be continued in the next number of that journal. Dr. Geley states that in the forthcoming number of the "Revue" illustrations of the moulds of the ectoplasms, taken in paraffin wax, will be given. Dr. Crawford also obtained some moulds in clay, and earlier investigators, with other mediums, have long since asserted they had obtained moulds of materialised hands and feet.

Here I may remark that it has not escaped the notice of critical observers how suspicious some of these forms are; they often look flat and artificial, and occasionally represent portraits that have appeared in an illustrated journal.* Nevertheless, in spite of these grave misgivings, it seems impossible to explain certain facts by any hypothesis of fraud. For instance, the extruded substance will sometimes disappear almost instantaneously; if muslin, or thin paper, were used to simulate the plasma, some time would be necessary to crush up the material into a small space and conceal it: and in any case its presence would have been found on the medium, or in her mouth, before or after the sitting, and nothing of the kind has ever been noticed. Moreover, moulds of human, or we may say *humanoid*, hands and feet could not have been produced in wax or clay by any flimsy material, and special care was taken by Dr. Crawford and by Dr. Geley to remove the possibility of the medium making any imprint on the substance used for the mould. In his last book Dr. Crawford gives full details of the precautions he took. Much further investigation is, however, necessary before we can arrive at any definite conclusions as to the origin and nature of what appear to be very wonderful manifestations of vital energy.

Those who are interested will find a most suggestive and luminous discussion of this subject by Frederic Myers in the second volume of his great work on "Human Personality," pp. 529-549. Albeit he wrote those pages more than twenty years ago, our recent knowledge has not only confirmed his opinion of the reality of these phenomena, but added considerably to the value of the far-seeing and suggestive views he expressed. It may be useful to quote Myers' definition of the phenomenon of ectoplasm (a term, he remarks, adapted by Professor Ochrowicz), viz:—

"The power of forming outside some special organism, a collection, or reservoir of vital force, or of vitalized matter, which may or may not be visible, may or may not be tangible, but which operates in the fashion of the visible and tangible body from whence it is drawn."†

Myers divides these ectoplasmic phenomena into six grades, from the simplest type to the more advanced "when an apparently complete form seems to live for the time an independent life" (p. 549), such as "Katie King" in the

wonderful and, in my opinion, undeniable experiments conducted by Sir W. Crookes. Wherever we may draw the evidential line few will dispute Myers' conclusion that

"We have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit-control; enabling the unseen guide to use the machinery of thought as well as of motion, in ways which the unaided organism could never have devised." (p. 549.)

I wish to draw special attention to the last sentence, "enabling the unseen guide, etc." For the plasma is apparently fashioned into different forms according to the *ideas* of the spirit-control. The hands, faces, forms, structures, psychic rods, etc., are, in my opinion, the result of the *creative power of thought upon the plasma* on the part of the unseen operator. Moreover, the particular mode of expressing that thought appears to be derived, by the unseen operator, from ideas in the mind of the medium. In the case of Dr. Crawford's experiments the ideas of the medium, Miss Goligher, were derived from the mechanical conceptions of Dr. Crawford; which he freely expressed to all.

It is well known Dr. Crawford believed that all the phenomena he has so admirably investigated, corresponded to some connection, between the medium and the object moved, of "a material beam of a certain shape and possessing considerable rigidity." Now, the remarkable series of photographs shown in his last book on the "Psychic Structures at the Goligher Circle" (a book for which we are largely indebted to Mr. D. Gow) exhibit the psychic rods and mechanical structures which Dr. Crawford conceived to be operative long before he obtained any direct evidence of their existence.

When at Dr. Crawford's request, I visited Belfast in December, 1915, (see "Proceedings S.P.R.," vol. 30, p. 334), Dr. Crawford spent much time with me before and after the sittings explaining his mechanical theory of the cause of the physical phenomena we had witnessed. At that time he disputed the spiritistic hypothesis and believed that the "psychic force" of the medium took the form of psychic rods and a rigid cantilever structure. No hands, nor faces, nor any living figures are shown in the ectoplasms Dr. Crawford photographed, whereas these human forms are characteristic of the ectoplasms obtained through Eva C. Here the medium and Madame Bisson doubtless entertained the usual spiritistic ideas and had no mechanical knowledge or theories.

It is therefore desirable that experiments should be made to ascertain if the unseen operators can create different types of ectoplasm according to suggestions made by the investigators.

After all, marvellous as are these phenomena, they are paralleled by, and are only a rapid manifestation of, the equally marvellous daily operations of life in the world around us. The phenomena of reproduction, the growth and development of the embryo, the metamorphosis of insects, the emergence of a butterfly from the apparently amorphous plasm of the chrysalid, cease to excite our wonder because they are so familiar. Moreover, the influence of emotion and suggestion upon organic functions is well known. Dr. Hack Tuke, in his work on the "Influence of the Mind upon the Body," gives many striking illustrations of this, and in chapter X. cites numerous authenticated cases where "marks and even bodily deformities in the fœtus can be attributed to strong mental impressions in the mother." In an essay published in the "Quest," a quarterly review, some three years ago, I have shown how the psychic factor in evolution—the soul in nature—has been disregarded far too long by biologists.

It is highly probable that these new and mysterious phenomena of ectoplasm will ere long compel the attention of biologists, and lead them into a new world of thought. For the scornful attitude which these incredible phenomena at first excite in scientific minds will the more readily give way to serious enquiry, than would be the case with less wonderful supernatural phenomena that are incapable of strict photographic demonstration.

P.S.—The substance of the foregoing was written and in type before the articles on the same subject by Sir Oliver Lodge and Mr. De Brath appeared in *Light*.

* Of this we may be sure, that hostile or suspicious enquirers will be almost sure to have their suspicions confirmed, and will proclaim that fraud is the true and adequate explanation of the phenomena. But unbiased and patient investigators—more critical and competent—will arrive at an opposite conclusion. The former habit of mind never achieves or discovers anything.

† "Human Personality," vol. 2, p. 545.

LIGHT,

5, QUEEN SQUARE, SOUTHAMPTON ROW, LONDON,

W.C.1. Tel: Museum 5106.

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OUR NEW ADDRESS.

The offices of "Light" are now in course of being changed from No. 6 to No. 5, Queen Square, the house adjoining, and all communications should be sent to the latter address on and after Saturday next, 28th inst.

THE QUESTION OF UNSEEN HELPERS.

"I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits, for those noble essences in heaven have a friendly regard unto their fellow natures on earth."—SIR THOMAS BROWNE ("Religio Medici").

We receive occasionally questions which begin with the words, "Why do not," or "Why cannot," referring generally, as may be guessed, to the inquirers' perplexity concerning manifestations of spirit activity which, having taken one form, might well take another and (from the inquirer's point of view) more useful and effective one.

There are suggestions that spirits should do this, that or the other, either to "convert the world," or to aid science and industry. One questioner, for instance, suggested that the "psychic power" which occasionally produces such amazing results in the levitation of heavy objects might be utilised for doing some of the world's work. We immediately saw a beautiful vista of possibilities in the way of the Psychic Power Elevator Company, Ltd., the Spirit Messenger Express Delivery Company, Ltd., and so forth.

It can never be made too clear that the normal, everyday world is designed to be carried on mainly by normal, everyday methods and that the resources of the supernormal are never likely to be exploited for commercial purposes.

Such a thing would be a degradation, say some of our friends. Well, not necessarily. It depends very much on the circumstances.

A HUMAN MATTER.

We remember that in dealing with the next world we are dealing with men and women no less than in the present world, and that they do assist humanity along various grades of activity, some exalted and some very commonplace. In this world the financial man occasionally helps his friends by giving them valuable information. The same applies to the lawyer, the doctor and men of other trades and professions generally. When these men pass on into the next world they do not lose their old interests and affections, and are sometimes willing, even anxious, to put their special skill and experience at the services of their friends on earth. But the difficulty is that those friends are very rarely sensitive to spirit presences, or indeed aware of them. Now and again a man may get an inspiration or an impression of use to him, but it is very seldom he suspects from whence it came. He is more than likely to put it down to his own astuteness.

But these things do happen. They are not exalted manifestations of spirit influence, true, but, on the other hand, they are not necessarily base or degraded.

They are merely human—part of the prosaic business of life.

A ROAD TO FORTUNE?

At this point a question arises. Here is a society or centre devoted to spreading the spiritual gospel with its message of human survival. Some of its friends on "the other side" were, while on earth, mighty men of affairs—captains of industry, leviathans of the money market. Why do not these men—if they can communicate—help to make its fortune?

There are several replies which answer the question in its smaller aspects. We prefer to take a primary and comprehensive one.

We should say that the answer is that the support of a spiritual work by a wholesale resort to material agencies was never "the way of the Spirit"—that the spiritual movement, or cause, or religion, whatever it may be, is spiritually ruined when it has behind it the powers of Mammon. It becomes then a "kingdom of this world." It would not have those material advantages unless it had pandered and become untrue to its trust.

NEITHER POVERTY NOR RICHES.

But although there was much point in the humorist's description of the man who was born of "rich but honest" parents, we have never been able to see any merit in poverty. We agree with Dr. Johnson, who said that poverty is a very great evil. We have no love for the methods of the begging friar, no matter how worthy a brotherhood he may represent. If we go willingly shabby and ill-served then our ideals are at fault—there is something spiritually wrong with us. Saintliness must go with simplicity, but never with squalor.

"If," says the observant man of the world, casting a glance in our direction, "if you were a commercial proposition —"

It is a big "if." We are not a commercial proposition. We are something infinitely more important. And we will be served. But even if we had done our best that our mission should be worthily supported, and then failed, we should not whimper that the Unseen World had done nothing to assist our endeavours, merely because signs of its co-operation were not evident in the shape of ducats or doubloons. We should simply say that it saw things with other eyes than ours, and was reaching its end by another road. There are other roads.

A REASONABLE DEMAND.

But while we are citizens of this world and while we have to conform to its laws and conditions, our way means a certain reliance on those material means which provide for the body of a work, however little they may inspire its spirit. That is a legitimate demand, and we confidently present our cheque upon the Universal Bank, knowing that it will be honoured. In a word, to the question why our friends in the Unseen do not support us, we reply, They can. They will. They do. We have faith in work and work in faith. They will neither bring us to poverty nor raise us to riches. But we shall go worthily and stand sure.

THE NEW HOME OF THE LONDON SPIRITUALIST ALLIANCE.

At last, the Memorial Endowment Fund is beginning to show practical and gratifying results. No. 5, Queen-square, the house adjoining the present offices, was acquired by the Alliance last year, and removal there is taking place during the present week. It will naturally be a few days before things are settled, but next month it is expected that everything will be in running order, and members are invited to call and inspect the new offices, which provide more accommodation than of old, and have the great advantage of permanency.

It is intended to hold the Friday afternoon meetings in the spacious drawing-room of the new premises, and the first of these will take place on Friday, June 3rd, when Mrs. M. H. Wallis will be present to welcome members and friends.

FROM THE LIGHTHOUSE WINDOW.

Sunday last, May 22nd, was Sir Arthur Conan Doyle's birthday, when he received many good wishes.

To-morrow (Sunday), the "Weekly Dispatch" will begin the publication of extracts from Sir Arthur's forthcoming book, under the title of "The Pilgrimage of a Spiritualist."

At the request of the "Daily Mail" Sir Oliver Lodge telegraphed last week from his Wiltshire home his opinions on the magnetic storm then prevailing all over the world.

We learn that Mrs. Kelway-Bamber was to sail for South Africa on the 27th inst., and expects to be away for three or four months, that is to say she expects to be back home at the beginning of October. Her many friends will unite with us in wishing her a pleasant journey and a safe return.

Miss Ada Bessinet, of Toledo, one of America's finest physical mediums, arrived in England last week under engagement to the British College of Psychic Science. This is Miss Bessinet's first visit to Europe. Already her remarkable powers have been demonstrated to well-known investigators.

The Committee appointed by the last General Assembly of the Church of Scotland to inquire into "supernormal psychic phenomena" has issued a report in which it declares its belief that "the phenomena under investigation have a bearing on the cure of souls, and, therefore, deserve the attention of the Church." An extract from the report appears elsewhere in this issue.

At the London Coliseum last week a new Sherlock Holmes one-act drama, "The Crown Diamond," written by Sir Arthur Conan Doyle, was produced. The part of Sherlock was taken by Mr. Dennis Neilson-Terry.

The total collected at the three sessions of the May Meetings at South Place Institute, on Thursday, May 19th, was £27 14s. 5d.

In the course of an article in "Pearson's Weekly" last week, the Editor of *Light* gives some examples of the telepathic powers of animals, dogs, birds, and other creatures. He expresses the view that animals feel rather than think, and remarks that we who think and reason are sometimes wrong in our judgments. It is because animals do not think, in the ordinary sense of the word, that they are conscious of so much which is hidden from those who do.

Mr. Hope and Mrs. Buxton have received so many letters testifying to their honesty and expressing indignation at the slanders uttered about them, that they are unable to reply individually to their kind correspondents. They desire us, on their behalf, to make their grateful acknowledgments.

A telegram in the London newspapers last week says that a prisoner awaiting trial in the civil prison at Gibraltar was found in a very excited state in his cell about 10 p.m. He stated that he had seen his mother and that she was calling him. The warders, to soothe him, said they would "arrange matters in the morning." The prisoner's wife called the next day at the prison to say that his mother had died the previous night at the very hour when the son heard her calling. The story, it is declared, has been confirmed.

Writing about clairvoyance, Dr. Ellis Powell in the "National News" tells the following story: "The front door of my house consists partially of glass. One evening when a strong physical medium happened to be staying with us a lady (an intimate friend of the family) arrived at the door and rang the bell. As she stood there looking through the glass she saw a tall young fellow pass across the hall. She knew that he was not a member of the household, though she had no idea who he might be. Nor did I guess his identity when she told me about it, except that I was perfectly certain no such person was in the house at the time. However, the mystery was cleared up by an inquiry from our unseen friends. They told me it was my elder son in the spirit world who had taken advantage of the presence of the physical medium to make himself at home by perambulating the hall. In that case the lady was clairvoyant without knowing it."

Dr. Powell continues: "The fact is that we are all of us clairvoyant in the commonest affairs of life if we only knew it. Very few of us, for instance, are colour blind. The

vast majority of mankind can distinguish one colour from another. Yet, as a matter of fact, colour exists only in the brain and has no objective existence outside it. Colour is the result of vibrations in the ether. The vibrations, some slow, some rapid, enter the retina, act upon certain optic nerves, pass through the brain and give the mind the sensation of red or blue, as the case may be. In plain English, we are all clairvoyant as to colour, but not all of us are clairvoyant as to spirits."

The "British Medical Journal," in reviewing Dr. Crawford's book, "The Psychic Structures at the Goligher Circle," makes the following comment: "In relation to so-called 'psychic phenomena' there are two attitudes of mind, one receptive of the idea that such happenings are only to be explained by human forces unknown to and as yet unappreciated by our senses, the other sceptical and inclined to attribute the phenomena to illusions of the senses, as in the case of the tricks of the conjurer. A third attitude is, of course, possible: one of cold inquiry, willing to investigate, but indifferent to the results of the investigation. This attitude would be ideally scientific, but its existence may be doubted."

The Journal continues: "The first attitude seems to have been that of Dr. Crawford when carrying on his experiments with the 'Goligher Circle.' We confess to adopting the second. But we advocate investigation, even of spiritualistic phenomena, whenever proper conditions can be observed. Unfortunately, suitable conditions are very rarely allowed by mediums; and this, combined with the mental attitude of those who profess to have investigated, makes it difficult to frame an impartial opinion."

Through the kindness of Dr. Crawford's literary executor, the complete set of photographs of ectoplasm obtained by the doctor through Miss Goligher's mediumship, was shown during last week at the British College. Many doctors and scientific men were among the visitors, and were deeply impressed with the array of evidence supplied by this valuable exhibit.

The Rome correspondent of "The Times" reports, on the authority of a Rome newspaper, that the Vatican is likely to protest shortly against the increasing interest in Spiritualism. The Sacred Congregation of the Holy Office, it is stated, has already considered this tendency, and will shortly request the Pope to issue a strong condemnation of people who dabble in occult sciences, making, however, careful distinction between scientific practices and the morbid curiosity of the weak and superstitious.

From the same source we learn that the Holy Office will also suggest that a book shortly to be published by a well-known Bologna firm, which purports to have been dictated to a medium by an Oriental philosopher who died some 3,000 years ago, should at once be included in the Index. This condemnation of a book even before its actual appearance would be, the paper says, absolutely without precedent.

A telegram from Copenhagen states that it has been arranged to hold an international conference for psychical research there from August 26th to September 2nd. It is also stated that Sir Arthur Conan Doyle will attend, but, so far as our information goes, this is not the case.

The "Two Worlds" (Manchester) reports signs of a revival of the physical phenomena so characteristic of the Spiritualist movement forty years ago. This prompts the Editor to utter a timely word of caution. He says: "Our forerunners made many mistakes. They often drained their mediums to the last drop, only subsequently to throw them away like a sucked orange. The phenomena were flaunted in the faces of the unfit, and any fool or knave could gain admittance to a circle where the most delicate phenomena were in evidence. Three-fourths of the so-called exposures of mediums were merely exposures of the ignorance and folly of overbearing so-called investigators. This must not occur again."

He continues: "We demand guarantees of the genuineness and ability of our mediums, let us also demand some guarantee of the sincerity and genuineness and moral cleanliness of the investigator. We have found that the sinner plays as important a part in the séance room as the medium, and is quite as likely to practise 'tricks' where he has a theory to bolster up. These phenomena were withdrawn in the past times largely because of their abuse. If they recur, as they appear to be doing, let us use them wisely. Take care of our mediums, and keep our circles for the sincere and fit. Then we shall deserve and surely obtain the best which the spirit people are capable of giving us."

PSYCHIC PHOTOGRAPHY.

BY STANLEY DE BRATH.

When it was discovered that solutions of metallic salts (such as copper sulphate), submitted to the electric current, are decomposed into their component metal and acid, the metal appearing at the negative pole and the acid at the positive, an interesting experiment was tried by making the negative pole of mercury. Trying to electrolyse sodium chloride (common salt) by this means, an experimenter found that the mercury swelled up into a spongy mass, which was found to be an amalgam of sodium and mercury.

Various others tried the experiment; some succeeded and many failed. Some of those who failed took the shortest way out of the difficulty by denying the fact. Others went on, and discovered that though copper sulphate can be decomposed by a 2-volt current, a much higher voltage is required to electrolyse sodium salts. Given the required voltage, the experiment never fails. On similar experiments the whole science of electro-chemistry was built up, and the sceptics looked mighty foolish.

These things are a parable, or a parallel. Psychic science is in much the same position as early chemical science; only the true explanations are likely to be more, not less, complex than the material "ions" and their electric charges by which the phenomena of electrolysis are now explained.

Let Spiritualists imitate the chemists and Dr. W. J. Crawford: experiment carefully, not to convince sceptics, but to discover laws. Carefully devised experiments to discover under what conditions conscious thought-forms, unrecognised portraits, recognised portraits, written messages, and all kindred phenomena are producible, will build up a branch of psychic science that will prevail by its own power. The convincing of hardened sceptics will be a by-product which needs very little notice.

I have had letters from persons who are much perturbed by the article on psychic photography in the April number of the "Psychic Research Quarterly," and for their benefit I will give two cases which seem to me critic-proof. They finally convinced me, previously in doubt, of the genuineness of the fact.

The first is by Lord and Lady Glenconner who had lost a soldier son in France. Mr. Hope and Mrs. Buxton visited them at their own home. The services of a sceptical professional photographer were engaged to supervise closely the

has said he will endorse any justification of the Crewe Circle if required.

Lady Glenconner was kind enough also to show me a stereoscopic print of the usual size (7½ inches by 3½), on which there were several heads, differing on the right and left hand sides of the print, one ending in a trail of light. These were not portraits of their son.

The second case is an experiment of my own. In November, 1919, I went to Crewe in company with an experienced French experimentalist who does not wish to be involved in any polemics, and whose name I therefore suppress. We purchased two packets of plates at Messrs. Griffin's shop in Kingsway, London: one ordinary rapid,



Fig. 2.



Fig. 1.

procedure. He brought his own camera, plates, and all developing apparatus. A dark room was specially prepared in the house. He put the plates in the slides and developed them himself. Under these circumstances two likenesses were obtained satisfactory to the father and mother of the young officer. I have seen the certificate by the photographer—Mr. Colledge, of Innerleithen, Peebleshire—who

one panchromatic. At Crewe I opened the packet myself, and being fully prepared for substitution, signed the plates as I took them out of the box, before they were put in Mr. Hope's slide, which I examined closely, also his camera and lens, all of which were of a very simple and cheap kind. I also examined carefully the "studio," a lean-to shed of the simplest description. The background was a baize curtain hung across the wall. I looked behind it. All the precautions spoken of in the article alluded to above were observed except the possibility of radio-active substance on the tin screen between the plates in the slide.

Two ordinary plates only were exposed, on the right and left sides of the double dark slide. I have taken hundreds of photographs, and am well acquainted with photographic processes. I supervised the development very closely; the plates were put into the dish by me, and not taken out till development was complete. They are here reproduced in Figs. 1 and 2. On one of them there is a message in French; on the other the portrait of a lady, Miss B——, who was an intimate friend of my wife and myself, and a colleague in our work for eighteen years. She died in 1913. This portrait was instantly recognised by the school matron and by her sister. I handed it to Miss B——'s brother, a non-Spiritualist, along with several other psychic photographs, saying nothing about any of them. He looked at them all with somewhat careless scepticism till he came to the one in question, when he started, looked agitated, and said, "Why! that is R——." I said, "It is like her." He rejoined, "Like her! Why, it is herself! Not a doubt about it." I then, and not till then, told him about the matter. There is no similar photograph taken in life.

Two panchromatic plates were then exposed; they gave the results numbered (3) and (4). They were taken in the same slide, from which the two first plates were exposed. The results have an interest of a different kind.

These two instances, in addition to the large number that have recently appeared in *Light*, should set at rest those genuine enquirers who feel that all the scores of careful experimentalists may have been misled by skilful conjuring. I am writing for them, not for sceptics, who are

determined to find fraud. Any one who has seen Mr. Hope's hands—the rough hands of a working man—and the transparent simplicity of his procedure, will smile at the suggestion that he is able to palm even quarter-plates, much less the stereo size, or to carry out conjuring tricks of any kind.

Personally, I am sceptical by temperament, and it was only after a year's close study of psychic phenomena, doing nothing else, that I was convinced of the facts; but I know a crucial experiment when I see it. And I would remind those who are perplexed at criticism by those who were not present at investigations on those who were, that no phenomena were more strenuously denied and scoffed at as the works of knaves and fools than hypnotism, raps, automatic writing, telepathy, telekinesis, and materialisation, which are now proved to the satisfaction not only of large numbers of competent persons, but of able scientific experimentalists. Twenty-five years ago I published a book, "Psychic Philosophy," to which Dr. A. R. Wallace was good enough to give his emphatic approval, showing the harmony of the facts with natural science. Not one of its facts has been discredited by later researchers. Frauds, when they do occur, are always found to be clumsy imitations of real phenomena; and the ingenious hypotheses of inexperienced critics are useful as warnings to equally inexperienced investigators, but are scarcely needed by old hands who know quite well what to be on their guard against. Still less are they able to discredit the facts. *E pur si muove.*



Fig. 3.



Fig. 4.

RAYS AND REFLECTIONS.

A reader of *LIGHT* sends me an exceedingly silly little tract, "How a Spiritualist Died." A gentleman, it seems, called on the writer of the tract on a business matter, and, being taken ill, expired within a few minutes. It had come out in their previous conversation, that the visitor was a Spiritualist. There is a solemn warning for you! I suppose there are people so simple that they will see something in the story.

It recalls the case of the village atheist, as depicted in "Punch," who, on hearing that the aged pew-opener of the neighbouring church had died, at once remarked, "That's what comes of pew-opening!"

But one may have such experiences in real life. As a lad I well remember an aged nurse telling the story of the man who attempted to fly during the 'seventies of last century, and who, falling to the ground, was killed instantly. The old lady said it was a clear judgment on the man who had thus attempted to "fly in the face of the Almighty." But this sort of thing seems to belong to the last century. It is strange to meet with it in a newly issued tract in 1921.

Writing of a clergyman at Richmond who has been "preaching against" Spiritualism, the "Two Worlds" remarks that "he follows the usual method of carefully selecting the worst in one system and comparing it with the best in another." That, of course, is the evil of all partisanship, especially politics, and has wasted the time of the world hideously. It is the difference between being out for the truth, and merely out for one's own side, whatever it may be. The folly of identifying any system with the particular errors which may be found in it is becoming very evident in these days when there is no time for the interminable argumentation of the past.

Meeting the other day with a famous dramatist, my talk with him turned to Spiritualism, of which he knows a great deal. I referred to the campaigns carried on against mediums, and he told me of a cantankerous writer who must always be attacking somebody or something. This person started with an onslaught on certain politicians, but got the worst of it. Having tried several other targets for his quarrelsome humour and finding them all able to hit back, he finally turned his attention to mediums as being the most defenceless of creatures. This was a long time ago. Things have changed a little in the meantime!

"Religious" controversy, I suppose, we shall have always with us. But to adapt Cicero's remark concerning tastes, there is no profit in disputing about creeds. A friend has sent me the following quotation from Lewis Carroll: "More and more as I read of the Christian religion as Christ preached it, I stand amazed at the forms men have given it, and the fictitious values they have built up between themselves and their brethren." A wise saying. If men followed Christ rather than creeds, there would be nothing to dispute about.

I see that "Truth" is still interested in Mr. Edward Bush's farcical "exposure" of the Crewe mediums, and its density of mind is sufficiently shown by the fact that it actually takes the Rev. Ellis Roberts' remarks on the case seriously! It actually cannot see Mr. Roberts' joke in suggesting that if there is a fraud Mr. Bush is the guilty party. But we hardly needed this example to prove the plentiful lack of wit on the part of the "Truth" writer. Mr. Labouchere, who, in the old days, was the soul of the journal, would never have shown such dulness of perception.

The appearance of Sir Arthur Conan Doyle's little Sherlock Holmes play at the Coliseum has provided refreshing variety to the recent run of allusions to him in the Press, and Sir Oliver Lodge's observations on "Sun Spots" in the "Daily Mail" have equally called popular attention to the fact that "ghosts" need not monopolise the whole of any great man's time. Indeed, as I have often noticed, the man who knows nothing outside of some particular subject is a very unreliable guide even in that subject.

The medium is often credited, in the interests of the fraud hypothesis, with many things which he would be quite incapable of doing even if he were the cleverest of conjurers. It reminds me of a picture in an old comic paper. A great dray-horse has fallen down outside a tavern, and a very diminutive small boy calls the fact to the attention of the drayman, who is refreshing himself in the bar, only to be met with the crushing accusation, "My horse down? Then you pushed him down!"

A well-known electrical engineer who, in a lecture recently, denied the existence of time and space, is told by "Electrical Industries" that his statement will explain why the journal had "no time in which to attend his lecture or space in which to report it!"

LUCIUS.

PROBLEMS OF MEDIUMSHIP.

THE MUNNINGS-GAULTON CASE.

(Continued from page 336.)

This week we give below a few of the letters of varying length which we have received from those who have had sittings with Mr. Gaulton. We have also made extracts from other letters, in which the writers have given their definite opinions on this case. We will refrain from advancing our own opinion as yet on these statements. But we feel these letters will prove a wonderful object lesson to those interested in Psychical Research. There is a great deal to learn from them, especially on the question of the value of evidence. They give an insight into the varying methods adopted by sitters at séances, and what is regarded as evidential matter for or against the genuineness of the person who is under observation, and the incidents observed.

We are not classifying these letters under headings either "for" or "against," but give them rather in the order in which we received them, which is as follows:—

W. POLLIN, Vice-President, Hastings Spiritualist Society, Hollington, St. Leonards-on-Sea.

Account of first séance by Mr. Gaulton, those present being Mr. and Mrs. Gaulton, Mr. and Mrs. Hopkinson, Mr. and Miss Moon, Mr. and Miss Langmayde, Mr. and Mrs. Pollin, Miss Jones, and Mr. Ward. We were arranged according to our auras. We commenced proceedings by singing, which was kept going at a fast rate, and was necessary, we were told, to assist the vibrations, and so help to lift the trumpet. Soon a strong voice came from the trumpet which wished us all good evening, and gave us a nice little address, Mrs. Gaulton explained that this was the "guide"; then we had "Jack," who, we were told, always came after the "guide." We also had Mr. Hopkinson's brother who asked how he was, to which he replied, "all right, except for my ankle." The voice then inquired what was wrong with the ankle. Mr. H. explained about an accident he had some time before. (Mr. H. told us afterwards that he was surprised at his brother's question, as he had been having table communication with him about his foot). His brother then spoke to Mrs. H., and said, "You look very nice to-night, Jenny, in that pink jumper." Then we had a thin, piping voice of an old lady, who said, "I'm Sarah" (surname forgotten). No one recognised her; then Mrs. Gaulton said, "When we were at Hastings when the girls were little, this old girl had charge of a bathing hut"; then followed three raps on the trumpet. Another voice was from Andrew Laing. No one present recognised that name, so the trumpet spelt out "Laing," and spoke a bit of Scotch, then said if any one wanted to verify that to write to an address he gave at — (here Mr. G. remarked that he used to live next door to some one that knew Andrew Laing). We had Dan Leno, who asked us at Hastings if they had turned Drury Lane into a picture palace yet. Mrs. Gaulton said, "Sing us something, Dan," and Dan obliged, although we could not catch the words. Another voice, "Sid," came for Miss Langmayde, who is a public pianist, and has played at halls in London, and to the troops in France. What impressed Miss Langmayde was the voice saying, "Miss Langmayde, with songs at the piano," just the way she used to be announced. (Mr. Gaulton had said in my hearing that he had heard her sing and play in London.) The voice then said, "You are like your father, Jessie," to which she replied, "How did you know it was my father?" "Because of a silken cord reaching from you to him." We also had Mr. Stead with a lot of advice about forming circles in Hastings, and saying he would help us. He said we should have to go to people with money and influence as we should not find them exactly sitting on the doorstep. He also gave Mr. Moon advice about conducting the society, which was just being started, and said there were several mediums in the society, but they would start with one who was present and who was known by them all to be getting table messages, naming Mr. Hopkinson. It was strange he should have been singled out as he had had a message just before the séance to say the trumpet medium was a fraud. We also had Sir George Alexander. The message was, "I am busy putting my house in order." (Mrs. Gaulton remarked, "Isn't that good? He used to play in 'His House in Order.'") Mr. Moon had a visit from Dr. Ransom, from whom he had medical advice.

We now come to a point affecting ourselves. In the first place our names had been given to Mr. Gaulton as Mr. and Mrs. Pollard, instead of Pollin. This seemed to have an influence on the voice from the trumpet, for the Guide called out, "Is Jack Pollard here?" (Jack is my son, and previous to this Mrs. Gaulton and daughter had been staying at a house where our son was well known, being connected with this woman's daughter in Sunday-school work, and we think that in order to make an impression upon us his name, or what was thought to be his name, was given out.)

We were then touched by the trumpet several times, and then came a faint voice, which was supposed to be our eldest son, who was killed in the war. We were told to speak to him, so I said, "You have been able to find us here at Hastings, Will?" (We had removed from Dover since his death.) He replied, "Yes, I would find you in Australia, or anywhere." I said, "Do you remember being with Jim, Don, and Lena, and Jack, and Mabel for a holiday once at Hastings?" I thought perhaps he would have told us that he had met Don, who was his particular playmate when a boy, and who had since passed over. Instead of that he took the last name I had mentioned, and said, "Oh, yes, how's Mabel?" I then asked if he had any message for his friends he had left near Dover, one being his sweetheart, the voice said, "Oh, tell them all to come." This was very disappointing, as it was nothing like our boy either in manner or voice. Mr. Gaulton asked, "Is your boy a soldier, as I see a lad in khaki standing near the trumpet?" Mrs. Gaulton had been attending the meetings several weeks previous to this, and could not fail to have heard us having messages through the mediums from our soldier boy as he was called. Mr. Ward had some conversation with a voice about cricket (some match was just being played at Hastings). This was given as from "Sammy Woods," an old cricketer. It has since been ascertained that "Sammy Woods" is still alive. We had scent and breezes, and were sprinkled with water at intervals.

H. ALTON, assistant overseer, County Borough of Hastings, 42, Wellington-square.

I have been greatly interested in your notes concerning the mediumship of Mr. F. T. Gaulton, of this town, and am availing myself of the invitation to use your columns. Apparently there is some doubt in your own mind as to the genuineness of the Direct Voice Phenomena. The fact that you have never had a personal sitting with Mr. Gaulton may account in some measure for your hesitation in accepting the phenomena at their face value. Admittedly, the Editor of a leading Spiritualist organ needs to be very circumspect in such matters. At the same time I trust you will give the medium your approval when you have examined the evidence at your disposal. I should like to postulate my remarks by the statement that I was not acquainted with Mr. Gaulton previous to his arrival at Hastings last December, and, therefore, am not unduly biased for or against him. Quite recently I have had many extended sittings with him, and speaking from my own experience, I can testify to the absolute genuineness of the phenomena produced at these sittings. The following extracts from my notes may be of interest to your readers.

Case 1. Voice speaking through trumpet gave the name of Charles Crouch, Mayor of Hastings in 1817, and much other local information of that period.

Case 2. George Wood, describing himself as a builder, gave an address in Hastings, and asked someone to communicate with his daughter. The message concerned a married daughter's health in London (address given), and specific details were given with advice as to the best course to adopt. I spent some time in personally investigating the cases, and verified the information given. The first case involved a special search in the archives of the town, and in the second instance I visited the lady in question, and delivered the message, much to her amazement, as she protested that her father had passed away many years ago, and could not possibly have given the message, although she admitted the accuracy of the details.

I have also been present at séances when the trumpet was picked up by unseen forces, and waved under a coloured light while a voice spoke in another part of the room some distance from all the sitters. Many other instances could be mentioned, but I have said sufficient to make a very strong case for the genuineness of the phenomena.

As an earnest student of occultism I have excluded all cases which might be explained along the lines of telepathy and subliminal memory, and have strictly confined myself to cases where the information given was quite unknown to all the sitters, medium included. Any one case alone might be challenged by critics, but when there are dozens, the cumulative effect becomes overwhelming. In conclusion, I should like to emphasize the fact that Mr. Gaulton has only been in this town a few months, and obviously was quite unaware of local information over such an extended period of years.

MAUD CLOUTTE, Sea View, 3, Pelham Crescent, Hastings.

As a member of the Committee of the Hastings Christian Spiritual Society, I should like to avail myself of your invitation to write you concerning the phenomena produced by Mr. Gaulton. Firstly, I should like to point out that it is a well-known fact in this town that the name of the

medium in question is Munnings, although he uses that of Gaulton, which is his step-daughter's name, for business purposes. Mr. Gaulton has made no secret concerning his name, but disclosed it to many, including the president and vice-president of this society, before taking up his residence in our midst. Personally, I have had many sittings with Mr. Gaulton, and can faithfully testify to the genuineness of the phenomena produced in my presence, by personal manifestations to myself and the accumulative evidence given to other sitters in the circles I have attended conducted by this medium. Mr. Gaulton holds a public circle once a week, the average attendance being between thirty and thirty-five persons at each meeting. I have heard direct voices produced at these meetings (in many cases the manifestations being of an evidential character) with no trumpet present in the room. I have, therefore, much pleasure in adding my testimony to the work Mr. Gaulton and his family are doing for the good cause of Spiritualism in this town.

F. B. FIELD, 32, Rosaville-road, Fulham, S.W. 6.

My wife and I have had the pleasure of sitting three times with Mr. Munnings for direct voice. On the first occasion a voice spoke saying he was my son who was killed in the war. He gave us personal messages, and myself a test. I asked him where we used to go on our "bikes" in the morning, and he replied, "The Serpentine." On the second occasion the medium said he saw some numbers around the trumpet, which after the circle we proved to be my boy's regimental number. He also asked if my boy was a sergeant as he saw three stripes. Later on the guide said that a lad wished to manifest, who said his father's name was Frederick Benjamin Field, and his mother's Mary Ellen Field, and his own Arthur Frederick Hugh. During the circle another voice, in answer to something, said, "We can't all belong to the Rifle Brigade, the 8th." All this was perfectly correct. On the third occasion my boy manifested again, and his mother and I had a little talk with him. I am only giving my own little bit of evidence, because I wish to see justice done to Mr. Munnings.

G. R. WILSON, 48, Tennyson-road, Fortswold, Southampton.

I have known so little concerning life after death, or rather so-called death, until the first time I sat with Mr. Gaulton, which was not at his kind invitation, but from some dear friends of mine of just a few years' acquaintance. This will, therefore, prove that neither the medium nor my friends knew what had happened in my life.

Well, the séance was commenced in the usual way, and after a short span of time, the voice of some person was discernible in the room, and could be heard not only by the person of the circle for whom it was concerned, but by all.

As near as I can remember, the third voice to penetrate the veil was the unmistakable voice of my dear mother, who passed over in 1915. This sitting took place in 1920, nearly five years after.

As I have already stated, no one in the séance had seen my mother on this earth or knew of my whereabouts or actions previous to her passing over. She brought back a small incident which had occurred in my early boyhood, and, strange to say, it had been some months, and perhaps years, since I had remembered this little occurrence; therefore, I must admit that, thanks to Mr. Gaulton, I was convinced of there being a life after death, and also again, thanks to him, I have been able to overcome the hardships which I have experienced during the last twelve months. Since this conviction of the meaning of Spiritualism I am, thank God, as strong to uphold Spiritualism as I was to denounce it before.

Mrs. LATHBURY, 29, Dorset-road, Bexhill-on-Sea.

Having read your article in this week's *LIGHT* on the Munnings-Gaulton case, I think it only fair to Mr. Gaulton to tell you our experiences in séances held with him as our medium.

We have now had four, two in our house, and two in his own séance-room at Hastings. At the first of these, held here under conditions that preclude any trickery, among the sitters were men inclined to be entirely sceptical—a doctor and a friend who is also a medium (unprofessional) and very clairvoyant. We sat for nearly an hour with no results. Mr. Gaulton getting more and more anxious and worried, as, being himself far from well that evening, he was afraid we might be disappointed if we had no phenomena. But at last they began, taps were heard, and Mr. Gaulton's guide spoke, explaining the delay, and telling us that the power was being taken largely from the sitters—all, I may add, absolute strangers to Mr. Gaulton, who was quite unaware of any of the arrangements before he arrived. Then followed in rapid succession clear voices that kept up sustained conversations, levitation of the trumpet, most beautiful and clear lights floating round or crossing the circle, and our clairvoyant friend saw the figures as they spoke, and the flowers that were brought as the strong perfumes went from one to the other in the circle, and were easily distinguished as violets, stephanotis and lily of the valley.

Quite unknown to Mr. Gaulton, it happens that I knew the Rev. A. Chambers personally, and when he manifested he alluded to this fact, and we spoke of our last meeting at Brockenhurst, and about his lameness, his writings, etc., etc. Then a gentleman present who knows Brockenhurst and its neighbourhood intimately, put several test questions, all of which were quite correctly answered; and, indeed, fuller information added to them by the speaker using the trumpet. Another manifestation that evening was that of a medical man who welcomed the other doctor in the circle as a fellow "Bart's" man, talked about that hospital, and mentioned several names, finding and talking of mutual friends. We are not novices, having had several séances here with Mrs. Roberts Johnson and Mrs. Susannah Harris, and in London with Mrs. Etta Wriedt. We have our own trumpet, which is sometimes used, and I have taken notes each time, which are written out fully immediately after the séance. The average length of each sitting has been three and a half hours. Each séance has varied; in some our personal friends have spoken to us, giving absolute proofs of their identity in ways that no stranger, such as Mr. Gaulton is, could possibly have invented. In others, messages of instruction and help, always full of interest, as well as more commonplace ones, have been received. The sceptical members who attended are thoroughly convinced of the genuineness and absolute honesty and integrity of the medium, and we shall be glad to furnish full details of the various séances at any time. I should say also that at one séance my sister and I sat on each side of Mr. Gaulton, and quite close to him. During the sitting Mr. Stead spoke to us, giving us instructions as to the management of our own circle, and interrupted his lesson to say, "Our good medium is fast asleep, so I may take the opportunity to say what a thoroughly good fellow he is." But the fact that he was asleep had for some time been palpably evident to us all, as he was snoring loudly. On another occasion it was remarked that while we were all singing "God bless the Prince of Wales," Mr. Gaulton had to resort to "la, la," not knowing the words, but at the same time a beautiful baritone voice was singing them correctly through the trumpet.

For your satisfaction, but not for publication, I enclose the names and addresses of those present at the séances.

(To be continued.)

The Rev. G. VALE OWEN

4th Edition.

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and a
Spiritualised Christianity
the Authors
HAVE SOLVED."

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ON THE PROOF OF HUMAN SURVIVAL.

By "LIEUTENANT COLONEL."

It is a common experience when in the presence of another person, especially one with whom you are in sympathy, for that other to anticipate a remark, or to express thoughts which were in your mind, but of which no indication had been given. It is evident that some method of communication has been used in the nature of a direct influence of mind on mind, without the interposition of any physical effort.

This action has been given the name of Thought Transference or Telepathy, and although in the experiences mentioned it has been involuntary, it has been proved possible by experiment to induce it at will, though only in certain cases, and to a small and variable degree.

Another common experience is that of suddenly and spontaneously recollecting some incident which has long passed from our memory, or of recognising some person or scene we have never seen before. It has been assumed by many scientists that, while the ordinary work-a-day mind only interests itself with such matters as are of direct and obvious advantage in the daily struggle for existence, there exists another dormant section of the mind, which, without our normal consciousness, invariably registers every mental action, whether internal or external, and is capable of reproducing these mental "films" at a future occasion.

This has been given the name of Subconscious, or Subliminal, Mind. It does not appear to be in any way voluntary, either in registering or reproducing the records, and except from the evidence that memory has a tendency to "file" past history in some latent form, the further claim of totality of the register is but an assumption that often appears to fit the facts.

These two mental actions loom largely in all psychical discussions, more especially those in connection with the evidential matter that is produced as proof of survival, and the tendency of the present day is to regard them as opposed to any such proof, or at least as very much reducing the value of that evidence.

The best evidence offered in proof of survival is undoubtedly to be found in some form of intelligent communication, for physical evidence is open to the obvious objection that it is physical, and therefore due to physical causes, unless it can be shown that a nexus exists between the physical and the psychical which is common to both; the only known nexus of this nature being that of personal life, which is specialised to the individual, and ceases with physical death.

Intelligent mentality is on a different level, for it can produce evidence of individuality which narrows the investigation to a considerable extent.

The evidence for intelligent communication is usually reduced to four possible sources, assuming that intentional fraud has been eliminated:—

1. Previous knowledge by the presumed recipient (the Subliminal).
2. Information obtained from incarnate minds (Telepathy).
3. Personification (mischievous or diabolic).
4. Individual discarnate communication from the personality indicated.

To take the third possible source of communication; if this is disconnected, irrelevant, and obviously valueless, it may belong to the first class, and be a freakish action of the Subliminal, or if from a discarnate source, it may be the result of mischievous intervention, and obviously unworthy of further consideration. Or otherwise, according to Church criticism, it may be diabolic. In this case it would show positive or negative evidence of such agency, and as no credible evidence of diabolic information or advice has ever been produced, it must rest on negative evidence—that is omission of beneficial information or guidance. But as all such information, when not personal and intimate, has been highly moral, and of an ethical nature entirely opposed to the diabolical, the possibility of this source can be ruled out of consideration.

There remain then the Telepathic and Subliminal as possible alternatives to the idea of spirit communication.

It should be noted that the mind of the materialist invests the former alternatives with semi-physical attributes, and as such he strains them to a most improbable degree in order to discredit Spiritualism, and even Spiritualists themselves are inclined to fall into the trap, and accept his position solely from its audacious assertion.

Telepathy has been shown possible as a voluntary communication, but only to a small degree, and in the form of transmission, that is to say, that information can be given; but there is no evidence that it can be used in the opposite manner, that information can be obtained from a source without the active intentional co-operation of the source; or to put it otherwise, the incarnate operator may project the information, on occasion, and not necessarily as desired by the recipient, but there is no evidence, and it is most improbable, that the recipient can abstract the information from the operator when desired, and without his knowledge.

On the other hand, the Subliminal has not been proved; it is admitted that memory has certain latent extensions, but to claim the totality implied in the idea of the Subliminal

is to assume an extension which is not justified by experience, and it should only be used as an alternative to Spiritualism in as far as the evidence or probabilities weigh the balance to either side.

Then why should we permit Telepathy and the Subliminal to be strained to the utmost limits of probability before Spiritualism can be considered as a solution?

Surely we should have an equal right to strain Spiritualism to the limit of probability before admitting either the other two to consideration.

Of the three, once abnormal conditions are admitted, the best relative evidence is in favour of Spiritualism, as the latter offers a definite solution, while the others only offer possibilities, and it would appear a fair proposition to allow an equal probability, and to assume that the reality lies somewhere between them.

But if we repudiate any physical value, and (to borrow a term) dematerialise Telepathy and the Subliminal, transferring them entirely to the Psychical side, the position becomes very different. There is no reason why we should not do so, for no evidence has ever been produced that they are in any degree physical attributes, that view being purely a materialist assumption for ulterior reasons, while as psychical attributes they become the allies of Spiritualism, and further proofs of its reality.

If Telepathy is recognised as the means of communication between the discarnate, what more reasonable than that evidence of this power should appear in the incarnate, though to a much less degree, for the necessity does not arise while physical means of communication are available?

Similarly the totality of all acquired knowledge would exist in the incarnate state, although the same necessity for its application does not arise during the present life, preference being given to such knowledge or memory as is of assistance in physical matters, while the greater residuum remains, as it were, dormant until, after death, the new environment requires a greater application.

Thus Telepathy and the Subliminal are psychical attributes, and as such are equally inherent in the incarnate and the discarnate; they are, therefore, not antagonistic to Spiritualism, while their use on any occasion may be equally assigned to the Spirit in Man as to the Spirit that was Man, or to co-operation between the two.

A BRAZILIAN CLAIRVOYANT.

A Brazilian medium, who is at the same time a physician of note, Count Hugo Baschieri, was some time ago the subject of a study in the "Annales des Sciences Psychiques" by Professor de Vesme, an able psychiatrist. Emphasis is laid upon one episode which occurred on the last day of July six years ago—the very eve of the great world-war. Baschieri was then at a meeting of several friends of his, who knew of his strange clairvoyant power. They were in a small apartment at the house of Madame J. M., in the Rue Saint Charles, not far from the fortifications of the city of Paris.

Suddenly the Count showed signs of agitation. "What a quantity of blood will flow to-night!" he exclaimed. "Look at the clock."

The darkness was well-nigh complete. Lamps were lighted. The clock showed that it was forty minutes past nine.

"This night or to-morrow," resumed the Brazilian medium, "someone of great importance will be assassinated." He added later: "At this very moment an event of the utmost gravity is happening at the Boulevard des Italiens."

Next morning the newspapers announced that at forty minutes past nine on the previous night Jean Jaurès had fallen a victim of assassination in a street adjoining the boulevard referred to. Professor de Vesme states that he received a full account of the clairvoyant's words and actions on this fatal evening, verified by the signatures of all the witnesses.

Nobody had entered or could have entered the apartment in which the meeting was held except the people already assembled there. Moreover, there was not sufficient time to bring from such a long distance any account of the crime against the illustrious French socialist leader who fell at that fatal hour. The assassin, having had no accomplice, it cannot be supposed that the clairvoyant had been told beforehand about the impending tragedy. Was it all a case of wonderful coincidence or of a telepathic transmission of thought, the emotion of the crowd being transmitted from a distance to the brain of the medium? The psychiatrists can best discuss the question. As for the clairvoyant himself, Count Baschieri, he does not accept any such explanation. A Spiritualist by conviction, he is persuaded that the warnings he received were conveyed from the spirit world.

It seems from details supplied in the French journal that finding himself over fourteen years ago in Chili, Count Baschieri prophesied the great earthquake that destroyed Valparaiso, Santiago, and other important municipalities. The Count indicated not only the day, but the hour of the approaching catastrophe. The time was eight in the morning, as the Count foretold it, but the shock did not come until eight in the evening. During the interval the people of the region, irritated against the Count for having caused them so much agitation, threatened to deal summarily with him. The police had to be called in for his protection. The Count, who has never been deceived by his prophetic spirits, retained his calm assurance all through the uproar raging about him.

QUESTIONS AND ANSWERS.

Conducted by H. W. Engholm, Editor of the Vale Owen Scripts.

Our readers are asked to write us on all questions relating to Psychic and Spiritual Matters, Phenomena, &c., in fact, everything within the range of our subject on which they require an authoritative reply. Every week answers will appear on this page.

We do not hold ourselves responsible for manuscripts or photographs unless sent to us in registered envelope, and all communications requiring a personal answer must be accompanied by a stamped, addressed envelope for reply.

A QUESTION OF MARRIAGE.

EPIGAMIKOS asks a rather curious, but at the same time interesting question. It arises out of the fact that before his late wife "passed over" she desired him to marry again. Later she repeated the request in a psychic message. The inquirer very naturally wonders how the relationships will work out in the end, i.e., which of the bonds will prove permanent. He refers to "soul mates," and that, one supposes, is at the core of the question. There are degrees of affinity, and the permanent conjugal tie must, of course, be that which is founded on the closest degree of spiritual relationship. These things are governed by immutable law, and consequently settle themselves in the long run. In the meantime there may be several quite happy temporary relationships which would not in any way affect the final and lasting one. Jealousies and discords belong to the lower levels of existence. In the higher stages these are all outgrown, and the true relationships harmoniously established. As to the departed wife's recommendation that her husband shall marry again, such cases are not unknown. Some men need a wife's care, and one can easily imagine a wife on "passing on" being sufficiently anxious for her husband's welfare to consent or even desire that he shall take another companion for his remaining years on earth.

SIR WILLIAM CROOKES AND SPIRIT RETURN.

HEBRAIST.—It is perfectly true that Sir William Crookes said that he had never had any proof of spirit return. But that was in the year 1874, an important consideration, and one that an unscrupulous opponent would naturally suppress. Sir William was then only at the beginning of his investigations, for afterwards he gained the necessary proof and published the fact on more than one occasion. A notable instance was his statement in *LIGHT* of December 9th, 1916, when he affirmed that the facts he had studied pointed to "the existence of another order of human life continuous with this," and demonstrated "the possibility in certain circumstances of communication between this world and the next." That statement was signed by him personally, and is dated November 28th, 1916. Even in 1874 he admitted the existence of "invisible intelligent beings," although he could not then affirm them to be spirits of departed human beings.

THE TRUTH OF PALMISTRY.

Mrs. J. H. R. asks if there is any truth in Palmistry. She says it is an abused word. So it is, like many other words; and Mr. Edward Clodd says it is a superstition. It depends on the way you look at it. One might ask if there is any truth in crystals, tea-leaves, or playing cards. The fact is that these things, like the lines on the hand, are more or less "counters," methods of focussing the psychic powers. Some palmistry is mere buncombe, a little patter of a flattering kind coupled with some sharp powers of perception. But some very remarkable things have been done by palmists who have the true psychic faculty. A famous palmist once told Lord Russell of Killowen, while he was still on the lower rungs of the legal ladder that on a certain day, giving also the month and year, he would reach the pinnacle of his profession, and when the prophecy was fulfilled, as it actually was, and he became Lord Chief Justice, he acknowledged the accuracy of the prediction. All the same, palmistry is not Spiritualism. It is a branch of psychic faculty when (as not always) it is a genuine gift.

SPIRIT PHOTOGRAPHY.

W. B. asks why the term "spirit photographs" is used when there is often a strong presumption that photography in the ordinary sense has nothing to do with the supernormal appearances, which seem frequently to be impressed or projected on the plate separately from the photographing of the sitters. Well, it is like many other cases where we have to use inexact terms for want of others that would exactly convey the idea to the general reader. In this, as in a thousand other matters, we are bound by use and wont, and have to employ words currently understood rather than terms more exact, but less intelligible. And while I am on this subject of psychic photography, I would like to tell W. B. and every other reader of *LIGHT* that it is quite impossible to tell by the mere examination of a plate or print whether a "psychic extra" is faked or not. This is an old fallacy which led in the past to a vast amount of misunderstanding. The genuineness of a psychic picture can be determined only by an examination of the circumstances in which it was obtained.

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PSYCHIC PHOTOGRAPHY AND MR. WHATELY SMITH.

SIR.—Hard words break no bones, and Mr. Engholm's vigorous denunciation of my views on Spirit Photographs is quite in order, though it would surely have gained in effectiveness if it had been directed more *ad rem* and less *ad hominem*. My contentions are that witnesses of phenomena closely resembling those of spirit photography have been proved unreliable; that the value of "recognition" has been proved to be small; that the possibilities of trickery are demonstrably far greater than are commonly realised, and that conditions which truly exclude all these possibilities are never allowed. Mr. Engholm deals with none of these. But that is his business, and not mine.

I do, however, wish to make it clear that the exploits of Mr. Bush have had absolutely nothing to do with the formation of my views. The paper in question was planned, and much of it written, before I met with Mr. Bush's pamphlet, and the whole of it was in the press before the discussion of "the Bush case" in your columns had reached its climax.

You, Sir, know my opinion of Mr. Bush and his methods, and I need not repeat it here; but I wish it to be understood that, apart from specific references to him, not a word of my paper would have been different if I had never heard of him.

I am confident that in this matter I can speak for Mr. Patrick as well as for myself.

Mr. Engholm's conclusion that our views are largely based on Mr. Bush's pamphlet is, therefore, wide of the mark.—Yours, etc.,

W. WHATELY SMITH.

42, Trumpington-street,
Cambridge.

THE BUSH CASE.

PHOTOGRAPHS NOW ON VIEW.—INVITATION TO ALL OUR READERS.

The opportunity is now afforded to all those interested in this case to see the actual photographs that figured in the recent investigation. Life-size enlargements have been made from the actual photograph sent by Mr. Bush to Mr. Hope and the psychic extra Mr. Bush obtained on his visit to the Crewe Circle. Readers are cordially invited to inspect these photographs at the offices of *Light* any day [except Saturday] between 10 a.m. and 6 p.m.

ANSWERS TO CORRESPONDENTS.

E. SCHIERHOUT (Pretoria).—Write Mrs. Handcock, 74, Park-street, Park-lane, London, W.

V. KNOX.—You have misread Dr. Powell's letter. He does not state that his second quotation is from Calvin, but that it is a "presentation by a theologian of the punishment of one of the infants whose innate depravity Calvin denounces."

"LIGHT" CONGRATULATIONS.

I appreciate the great improvement in the articles in *LIGHT*. I find *LIGHT* much more interesting, and the matter seems to me of a higher stamp now than during any of the few years that I have subscribed to the paper. I look forward every Friday with pleasure to its arrival.—MARGARET C. CROSFIELD.

We look forward each week to your excellent paper, *LIGHT*, which we find so illuminating in these dark and doubting days.—(Mrs.) T. M. HOBSON.

If obliged to, I would rather do without all my other reading, which is considerable, than without *LIGHT*.—C. A. OLSON.

LYCEUM CONFERENCE.—The annual conference of the British Spiritualists' Lyceum Union was held at Burnley on May 14th and 15th. There were 140 delegates in attendance. The President, Mrs. Pickles, in her address, reviewed the work of a highly successful year, and thanked the officers of the Lyceums for their generous efforts. She referred to the unfortunate breach that in too many cases existed between Lyceums and Societies. The following officers were elected: President, Mrs. M. E. Pickles (Blackpool); Vice-President, Mr. C. J. Williams (London); Treasurer, Mr. R. A. Owen (Liverpool); General Secretary, Mr. G. F. Knott (Rochdale). The Union's office is at 39, Regent Street, Rochdale.

SPIRITUALISM AT FINCHLEY.—A hall beautifully furnished and capable of seating two hundred people has been erected at North Finchley, and it is hoped will be shortly opened. It is situated opposite the tram depôt in Woodberry Grove, near the North Road and Ballards Lane, and for visitors from town can be easily reached by tram from the Highgate and Golders Green tube termini. All that is required to make it a real spiritual movement is a strong body of earnest seekers after truth and a good supply of speakers and teachers. Local Spiritualists will find this hall meets a long felt want, for the journeys to other London halls are long and expensive.—R.

SUNDAY SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—6.30, Rev. Robert King.
Croydon.—Harewood Hall, 96, High-street.—11 and 6.30, Mr. Percy Scholey.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. W. A. Codd; 6.30, Mrs. Edith Marriott.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Goode. Thursday, 8, Mrs. Kemp.
Holloway.—Grovedale Hall, Grovedale-road (near Highgate Tube Station).—To-day (Saturday), at 7, whist drive, Sunday, 11, Mr. A. Lamsley; 3, Lyceum; 7, Mrs. L. Harvey. Wednesday, 8, Mrs. Alice Jamrach.
Brighton.—Athenaeum Hall.—11.15 and 7, Mr. W. P. Swainson on "Lake Harris, Seer and Mystic"; 3, Lyceum, Monday, 8, healing. Wednesday, 8, Mr. Ernest C. Cager.
Sutton.—Co-operative Hall.—6.30, Mr. H. Wright.
Peckham.—Lausanne-road.—7, Mrs. Mary Crowder. Thursday, 8.15, Mrs. M. E. Orlowski.

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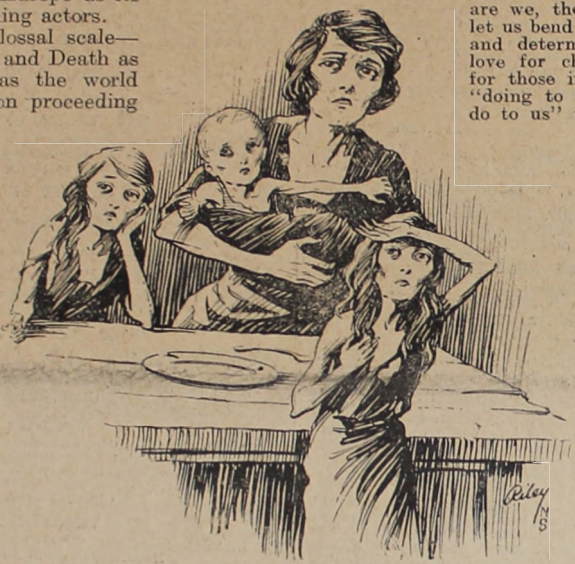
We have put our hands to the plough—are we, then, going to turn back?—rather let us bend our heads and hearts to the task and determine that the wonderful British love for children, our natural compassion for those in distress, our natural pride in "doing to others as we would they should do to us" will avert this "Massacre of the Innocents."

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